

Table of contents

Page

Book One. The Elder Aryans, up to the Separation. 1

Chapter I. The Human Races 3

Chapter II. The Blond Race 12

Chapter III. The Origin of the Blond Race.... 15

Chapter IV. The Geographical Distribution of the Blond Race 23

Chapter V. The Indo-European Language Stock.... 33

Chapter VI. Original Concordance of the Physical Habitus and the Language 41

Chapter VII. The Neighbouring Peoples of the Aryans 47

Chapter VIII. The Aryan Half-Castes 55

Chapter IX. The Primitive Homeland 58

Chapter X. The Physical Character of the Older Aryans 74

Chapter XI. The Most Ancient Conditions 79

a. Tools 79

b. Mode of Life 93

c. Customs and Institutions 101

d. Language 104

e. Writing 115“

f. Religion and Rites

Second Book. The Middle Aryans, up to the discovery of America...

Chapter XII. Aestians. Slavs

Chapter XIII. The Scythians and Comans

Chapter XIV. The Iranians

Chapter XV. The Indians

Chapter XVI. Thracians, Pelasgians, Hellenes , Armenians 155

Table of contents

Page

Chapter XVII» The Celts 167

Chapter XVIII» Italians, Romans, Romansh 184

Chapter XIX» The Germanic Tribes 195

Third Book. The newer Aryans, up to the present. 217

Chapter XX» The Opening of the Ocean 219

a. The Romance colonization. 221

b. Germanic colonization.... 223

c. Slavic colonization.... 220

Chapter XXI. The cultural zones. 229

Chapter XXII. Conclusion. 236

The human races.

Voltaire called history a conventional fable. Much has changed for the better since his time; we have a school of historians among us—the diplomatic ones, as they might be called—who are successfully committed to providing a diplomatically authenticated and rationally explained history.

Alongside these armchair historians, a group of other researchers has emerged, who have rummaged through and examined the traces left behind by earlier generations of humans with digging axes and measuring chains, with telescopes and microscopes, with pencils and paper imprints. Whether they were kitchen waste or temples of the gods, the same diligence, the same endurance and intelligence were applied to them – *humana sunt, nihil humani alienum a nobis putamus*, was the motto, and the result of the work of thousands is a new foundation for human history.

Thus the advice of Bär and Ecker (see the last volume of *Crania*, p. 10) proved true: “It is time to look for new material to decide the age-old controversies, instead of always playing the legendary and confused testimonies of the writers like maps against each other, with each player treating his favorite map as a trump card.”

• 1*

Can one even think of transferring the light structure, as it were floating in the air, which is now called world history and which, made of the most diverse materials and in the most diverse styles, does not even correspond with itself, to the new foundation? Nothing would be more impossible than such an undertaking; for, to stick with the chosen metaphor, here long stretches of the foundation would have to remain without a superstructure, while in other places it would rise into the air without a foundation as before; every gust of wind would pose a threat to it and the necessary harmony between foundation and superstructure could not be achieved.

In the present work, an attempt has been made to locate the new foundations for part of the middle of world history, as they can be found in the excellent works of the most diverse contemporaries, and then to sketch out the superstructure, which must necessarily outgrow these foundations over time. A comprehensive treatment is still out of the question for such a work today.

I intend to treat a single human race here, to give an outline of its natural history and cultural history. Above all, it is necessary to explain what I mean by human races.

There is hardly a scientific question in which views differ as widely as in the classification of the human race. Should physiological or linguistic factors be the deciding factor in the classification? Are humans, who are different from one another, species or varieties? How many such subdivisions are there?

Blumenbach opened the dance just over a hundred years ago with his five human races: the Caucasian, Mongolian, Ethiopian, American, and Malay. Cuvier only recognizes three races: the Caucasian, Ethiopian, and Mongolian. Others, such as Desmoulins and Bory de Saint-Vincent, assume fifteen or sixteen races.

We thus find a Caucasian race established by both Blumenbach and Cuvier, and more recently the biologist Haeckel, the philologist Friedrich Müller and the ethnologist Peschei have established the same under the name of the Alpine race.

But let us now hear two protests against the assumption of such a race, and indeed protests emanating from a great physiologist and a great historian.

Prichard writes (*Researches into the Physical History of Mankind*, 3d Ed. p. 259): “It is equally ‘at variance with historical facts and with probability to’ comprise, as in one Caucasian race, the nations of Europe ‘and of Mount Atlas, and of the chain of Himalaya. There is no truth in the assertion that the traditions of all these nations deduce their origin from the Caucasus, which has been the immemorial seat of tribes proved by their languages to be entirely distinct from the Indo-European as well as from the Semitic nations.

The great historian Schaffarik (*Slavische Alter- thümer I*, pp. 25 and 26) says: “Neither Blumenbach's

nor Cuvier's classification satisfies the demands of thorough historical and linguistic research. Anyone who is somewhat knowledgeable about history and the languages of Europe and Asia will have to admit that the classification of the Caucasian tribes, according to which Indians, Jews, Magyars, Turks, Slavs, Lithuanians, Finns and Samoyeds were almost equally related to each other, directly contradicts all the results of historical and linguistic research regarding the relationship between the Asian and European peoples. On the one hand, the so-called Semites, i.e. Arabs and Jews, and on the other hand, the Finns and Turks, are so linguistically different from the Indo-Europeans that it is impossible to include them in a common circle of kinship as members of the same race.

Recently, G. Radde, a scholar of the Caucasus, has recently expressed himself on this question, as far as it concerns the alleged origin of the race in question (supplementary issue no. 36 of Petermann's Mittheilungen p. 58): "Before I tell you a little more about the Christian mountain peoples, I will go back a short way and shed some light on the expression 'Caucasian race'. If we want to use this term to refer only to the ideal of human beauty, according to our concepts, then it remains true that this ideal dwells specifically in the coastal region of the southeast corner of the Black Sea. But if we want to speak of race in the actual sense of the word, that is, of the unchangeable repetition of a certain form of the typical original type through centuries and millennia, then we must find the expression untenable in view of the very significant variations among those peoples. First of all, any observer looking at the Colchic peoples is immediately struck by two basic types: one type is blonde, but beautifully white-skinned and not infrequently with a depressed head shape and low forehead. But when one considers how many peoples have passed through the Caucasus countries since the most ancient times, and how much they influenced the destinies of the indigenous inhabitants there, one abandons the idea of an original, typically preserved (Caucasian) race."

It is sufficiently clear from the above that the Caucasian race, in its physiological and linguistic aspects, contains quite different elements that it is absolutely impossible to combine into one race. How can one include in one race the Lapps with their "ball-shaped" heads and pronounced "long heads," for example, the Swedes, small, delicate South Arabs with "blue-black hair" and only a hint of a beard, and huge blonde Germanic people with long beards?

It is no better if language alone is regarded as the decisive factor for classification, as the philologists of our time are only too fond of doing, speaking as they do offhandedly of a Semitic and an Indo-European race. Because in this case, fair-haired Jews and dark-skinned Germans will loudly and clearly protest. Max Müller, of course, says calmly: for him, a Greek-speaking Turk born in Athens is a Greek, but this does little to serve ethnology. The orientalist Oppert said better at the Stockholm Anthropological Congress: "There are Indo-European languages, but no Indo-European race."

How can we find our way out of this labyrinth? Where is the guiding thread that leads us out of darkness and confusion into clarity and light? With care and patience, we can surely find our way out of the accumulated difficulties.

In the end, it is only natural that people were able to classify everything else correctly before they learned to classify humanity correctly. They simply suffered from an embarrassment of riches; in addition to the usual characteristics of the animal world, humans acquired language as a highly important, because ancient, factor of differentiation, which came to dominate the picture. Two classifications arose, that of the physiologists and that of the philologists, neither of which paid much attention to the other. The brilliant development of comparative linguistics in our century secured the philologists enormous influence in deciding the question of the classification of the human race.

But let us hear the well-founded protest that Robert Hartmann (*Zeitschrift der Gesellschaft für Erdkunde zu Berlin* VH, 6, p. 528) from the physical school raises: "Those who want to force us to recognize the name of the Aryans as a well-descriptive one unfortunately do not consider that they thus

lump together a multitude of peoples that physical anthropology is obliged to distinguish, peoples among whom the frequently observed use of similar idioms is not consistent with their ancestry and therefore requires a different explanation than that of linguistic affinity, which is all too easy for the philologist, but not enough for the anthropologist.” In a similar vein, Boyd Dawkins writes in his excellent book 'Cave Hunting': 'In treating this difficult subject (of race) I have purposely omitted to use the uncertain light of philology'.

According to this principle, Seligmann's “black-haired Semitic Aryans” (*Geographisches Jahrbuch*. 1866) naturally appear simply as a *contradictio in adjecto*, not a hair better than wooden iron. Nor did the “ario-Semitic race” of A. v. Kremer ever exist, whose cradle he sees in Central Asia. (*Ausland* No. 1. 1875.)

I am pleased to be able to add the name of Sir H. C. Rawlinson to the long line of names of esteemed scientists who are opposed to the one-sided consideration of language in anthropology. At the end of the beautiful essay on Seistan in the *Journal of the Royal Geographical Society* for 1873, he states the following: “The subject (nationality of the ‘Hazarehs, people of distinctly Tatar physiognomy, speaking ‘good old Persian.) however, is one of great intricacy, and is chiefly of interest in the way it holds out to ethnologists, not to attach too much importance to language, but merely to consider that as one of the elements of inquiry in determining the ethnic relations of a tribe or people.

Here Rawlinson has stated in clear and simple words what this entire chapter is aimed at: language is only one of many factors to be considered when classifying the human race into races.

I recall on this occasion a case in ornithology: Professor Blasius, in order to establish a *certhia* as a distinct species, claimed, among other things, that the song of the same was also specifically different. The same consideration, and no more, must be given to the language of humans when dividing them into races.

Just as I am finishing the manuscript for printing, I come across the last part of Middendorf's Siberian travelogue, and I find the following passage on page 1403 of volume IV. Middendorf, easily the foremost of all living scientific travelers, expresses himself so strongly and clearly on the question at hand that I am happy to assign him the final word in the discussion of it. “Whether the results of linguistic research agree with the results of ethnography as a zoological-classificatory science or not, the ethnographic researcher cannot err, since we can easily show cases where a people have replaced their language with a new one over time. The less advanced the civilization of the people in question, the greater the disparity, and the more predominant the concepts and words of the displacing language, the more completely the language of the ancestors could be obliterated. The linguistic unity of two peoples proves their natural unity just as little as, conversely, linguistic diversity proves their natural diversity. It follows that linguistic unity or diversity does not in itself prove natural unity or diversity. The question of the origin of the peoples must ultimately be decided by ethnography, and only where ethnography confirms the results of linguistic research can they be considered certain and beyond doubt.”

Let us now turn to the question: what are the human races, species or varieties? Is there the same difference between the different human races as, for example, between donkey, horse, zebra, the different species of the genus *equus*, or are they only varieties, like the different types of our horses? The majority of current researchers are obviously inclined to view human races as varieties. Only Agassiz held to the end to the view that the human races are to be seen as good species. And rightly so. Just look around in any branch of botany or zoology, and everywhere we encounter species that are considered “good” and that differ ten times less from each other than the human races.

The argument from the fertility of the hybrids of different human races, which is decidedly the strongest for the theory of variety, no longer carries much weight. For, in the first place, the fertility of these hybrids is very low, as is proved, for example, by the statistics of mulattos in the United States and of marriages between Maltese and German women in Algiers. My many years of observation lead me to

doubt that there are mulattos in the third generation without an admixture of fresh blood from one of the Urracen. With the addition of fresh blood, a mixed race can be maintained, but it is impossible with the "half-and-half principle." But exactly the same relationship also takes place in recognized species, as one has, for example, in Belgium and France, permanently fertile bastards between *lepus timidus* and *lepus cuniculus*, between hare and rabbit. The human races must therefore be considered good species by anyone who is unprejudiced and not biased in advance.

If I am in complete agreement with Agassiz on this question, it does not follow at all that I reject the theory of evolution with him. I suspect that many supporters of this theory decide in the above question, influenced by the idea that the theory they adhere to requires a decision in favor of variety. I do not know any other way to explain the striking fact that, as far as I know, all so-called Darwinians opt for variety. They should just think of the title of the master's main book, which is: *On the origin of species*, and in which Darwin explains the origin of species by way of variety, as all the great thinkers of the eighteenth century did before him, a Lin , Kant, Goethe and Darwin's grandfather; in the nineteenth century Lamarck, Reichenbach (in the preface to the *Natural History of the Birds of Germany* 1829), and Julius Fröbel (in his book "From America", published in 1857).

Thus the supporters of the theory of descent can, without prejudice to it, decide in favor of the view that the human races are species, while, of course, the opponents of the theory must, of necessity, decide in favor of species. The entire Jewish, Christian, and Muslim theologians naturally vote for variety, mindful of Adam and Eve, whereby we do indeed get a cheerful grouping: Vogt, Häckel and whatever the Darwinians are called, together with all the monotheistic theologians on one side; the believing Agassiz with a few believers and a few unbelievers on the other!

In the struggle between species and variety, we probably have to focus more than before on the fact that species are not equal. If, according to Darwin, the species is a firmly established variety, then it is easy to see what difference must arise in the species from their different ages alone; apart from the fact that probably every species of animal and plant has peculiarities that come to light when it is modified.

The human races must therefore be considered by any unbiased and unprejudiced person to be good species. You cannot combine life forms in one species that do not thrive in the same place, one of which perishes where the other finds its paradise climate. The concept of the species seems to demand that the individuals belonging to it thrive in the same place.

Chapter II.

The blonde race.

The human races must therefore be regarded as species of the genus *homo*, and the old dispute about them has been resolved in the main by the new views on the origin of species. Monogenesis and polygenesis are no longer the battle cries of heated parties since the races, in the light of the theory of descent, have been seen as the manifold formations from a single root. Instead of the forcibly formed three, four, five races, it will be more appropriate to assume twelve to twenty well-defined races, i.e. stable varieties, species of the human race. In the present study, we are dealing with only one race, which is so well defined that there can be no doubt about it as an independent "good" species. All races, assuming as many as you like, have, with the exception of this one, dark eyes and dark hair. The white-skinned, blue-eyed and blonde-haired people with lush beards and elongated heads from front to back therefore form a race in themselves, and they are the subject of this book. If we mention the other races here, it is only to the extent that they come into contact with the blondes.

This blonde race, as I will provisionally call it for the sake of brevity, has been described so often and so consistently by the ancient writers that it is sufficient to share only a few descriptions here. Tacitus (*Germania* IV) says of the Germans: "*Habitus corporum quamquam in tanto hominum numero, idem omnibus: truces et caerulei oculi, rutilae comae, magna corpora;*" i.e. they had blue eyes, reddish hair,

large bodies. Procopius, *Bellum Gothicum* IV, 5, describes the Goths and Vandals as follows: *n^o levys oi ydq artavz f\$ za acouazd zi tltjt, 7.at zag v.buctg i-avxtoi, cvpfats ze v.at dya&ot zag biptig*” i.e. they all had white skin, blond hair, were tall and of good looks. Both writers together give a complete picture of the race: each of them describes the tall bodies and light hair; Tacitus adds the blue eyes, Procopius the white skin. Vitruvius also says very succinctly about the fair-haired: “*Sub septemtrionibus nutriunter gentes immanibus corporibus, candidis coloribus, directo capillo et rufo, caesiis oculis, sanguine multo.*” In addition to the above four characteristics, the fifth is the abundant beard growth and the sixth is the elongated narrow skull from front to back, for which the term dolichocephalic, long-headed, has been used since Retzius, in contrast to brachycephalic, short-headed.

If we assume that the diameter of the skull from front to back is 100, then the width of the skull, expressed as a fraction of 100, gives us the width index. If the width is three quarters of the length, then we say that the width index is 75. The width indices among humans range from 58 to 98. According to Weicker, the width index for half of all humans is between 74 and 78, and such people are called mesocephali, middle-headed people; if the latitudinal index is less than 74, they are called dolichocephali, long-headed people, and if it is above 78, they are called brachycephali, short-headed people.

Blumenbach became the father of anthropology by teaching that the structure of the skull should be used as the distinguishing feature of the human races. The new view, however, which set the tone for all of today's anthropology, arose in Retzius from the observation of a number of Swedish and Lapp skulls, which form a diametrical contrast, for while the former are to a high degree dolichocephalic,

l joogie

the latter are to an equally high degree brachycephalic. Ecker then proved in his groundbreaking work *Crania Germaniae meridionalis occidentalis* that the ancient Germans were pure dolichocephals. He proved this from the skulls of the so-called row graves of southwestern Germany, which undoubtedly contain the remains of Allemannic warriors. These remains also confirmed the accuracy of the observations of ancient writers, who ascribed a considerable height to the Germanic and Celtic peoples; most male skeletons are six feet long, some longer, so that even Sidonius Apollinaris is proved right in his *septipedes Burgundiones*. The skeletons of the women also far exceed the size of those of other races, with the sole exception of the Patagonians.

In the last twenty years, so many old graves have been opened in Germany, Scandinavia, England, France, Spain and Switzerland that show exactly the same type that we can rightly ascribe this type to the Germans and Celts. Since these two peoples are now consistently described to us by the ancients as blonde and blue-eyed, I claim the dolichocephalic skull of the row graves as the characteristic skull of the blonde.

Here is the classic description by the master (Ecker, *Crania Germaniae meridionalis occidentalis* p. 77): “The skull is elongated and narrow, the forehead rather narrow and often low, the arcus superciliares in male skulls are in most cases strongly developed; the vertex is either more flatly arched or it rises from the temporal line to the sagittal suture gradually in a roof-like shape. The parietal tubercles are usually completely blurred. However, the strong development of the occiput is particularly characteristic. It is long and protruding and usually somewhat separated from the vertex by a slight depression at the site of the small fontanelle. As for the shape of the prominent occiput, it either forms a simple blunt conical protrusion or it has the shape of a four-sided pyramid with upper, lower and two lateral surfaces that are separated by blunt edges. The upper of these edges converge from the area of the parietal tubercles towards the most prominent point of the occiput, which forms the apex of the aforementioned pyramid. This most prominent point of the occiput is not, however, as in most of our present-day skulls, the *protuberantia spina occipitis externa*, but lies above and behind it. The lower surface of this pyramid,

formed by the by far largest part of the occipital scale, therefore lies entirely at the base of the skull, in an almost horizontal plane. Therefore, the powerful development of the occiput is especially well shown in the view from below (*norma basilaris*)."

Ecker calculates the width index from eighteen graves of row graves: maxim. 74. 8; minim. 66. 6; medium 71. 3. The same scholar examined the present-day Swedes skulls examined by the same scholar showed exactly the type of the graves of the Rängschäuber; one of them had the width index 72. 2, the other 69. 5.

Chapter III.

The origin of the blonde race.

In the previous chapter, we saw that half of all humans are mesocephali, or medium-sized heads. It therefore stands to reason that this head shape should be considered the original one for all humans, which, like all organic matter, varied in both possible directions; that is, in one direction, long heads developed over the course of millennia through the gradual accumulation of long heads, and in the other direction, short heads developed in just the same way. That segregation in space, as M. Wagner wants, is necessary for such a process seems indisputable; in any case, it will accelerate such a process. When people dispersed from a center, segregation of fewer families often had to occur.

However, one should not forget to take another factor into account for those ancient times. Not all men left offspring equally: a few of the strongest and most powerful were the fathers of most of the children of a tribe. According to Schmitz, a few years ago, the Apache chiefs of the American mountains still had those girls of the tribe distinguished by ribbons in their hair, from whom they wished to obtain offspring. Thus, the peculiarities of one or a few could easily spread throughout an entire tribe. How else could one explain, for example, the fact that, as Retzius states, every Norwegian skull can be distinguished from a Swedish one by a quite insignificant feature.

In the same way, tall stature will have been acquired over time. Here, a change in lifestyle and a cold climate may have had a favorable effect, as evidenced by the example of the Patagonians and many animal species, including deer, which increase in size from the tropics to the cold zone, as shown by the magnificent Canadian elk, *Cervus Alces*. The whole habitus of the blonde, however, points to a cold climate as their original home; their body endures the cold well, the warmth badly. In Tacitus *Germ. IV* it says: "Minime sitim 'aestumque tolerare, frigora atque inedia coelo solove ad- sueverunt.' It is also mentioned that the Celts, who invaded Italy, could not stand the southern heat. They are compared to a snowstorm that rushes in from the north and quickly melts in the southern heat.

We now come to another series of characteristics of the race we are dealing with here, which are closely related and flow from the same source. These are the blonde color of the hair, the blue eyes, and the white skin. All these characteristic appearances can be traced back to one cause, the lack of pigment in the corresponding parts. Blondes are albinos or, to be more precise, semi-albinos.

Blumenbach devoted a great deal of attention to albinism; he claims to have observed sixteen cases of it in Germany. Prichard, in his great work *Researches into the Physical History of Mankind*, gives the most complete account of this pathological phenomenon to date and, as far as I can see, he is the first to see a kind of albino in the blondes.

The physiological explanation of albinism in all its forms is very simple: the pigment contained in the iris makes it appear dark or light depending on its mass; the blue color of the iris is produced by interference. If there is no pigment at all, as is the case with the total albino, the iris appears red because you can see the blood in the fine vessels.

These blue-eyed half-albinos also have flaxen hair, while the full albinos retain their snow-white hair as adults. As is well known, all human children are born with blue eyes (with the exception of the completely albino), and the effect of light is needed for the pigment to emerge; just as the children of

true blondes initially have completely white hair, which gradually darkens through the effect of light. Albinism is a very common phenomenon in the plant and animal kingdoms. Everyone has seen white rabbits, white mice, not to mention molds. The Aryans. % talk. Our white sheep are albinos; the Stanini race of these is still black-brown in Central Asia; the black-brown sheep found in every flock are a throwback to the ancestral race, an atavism. Naumann, in his great natural history of the birds of Germany, cites the occurrence of albinos (*varietas candida*) and semi-albinos (*varietas pallida*) in almost every species. Our tame geese all have blue eyes and often white feathers, while their wild ancestors are all gray and have dark eyes. Naumann a. a. 0. says that this change in eye color can be observed in the first tame generations of newly captured wild geese, just as the white color of the feathers soon appears in them. The so-called Persian cats in England have white hair and blue eyes. Geoffroy St. Hilaire, Jaeger, Doebner, Willemoes-Suhm, among others, have published numerous lists of albinos in the various animal genera. H. W. Elliot recently observed albinos among the young sea lions (Report on Alaska p. 150): "I saw but three albino pups among the hundreds of thousands of young fur seal. Their hair, in the first coat, was all over a dull ocher, the flippers and muzzle were of flesh tone, and the iris of the eye sky blue." Albinism is just as common in the plant kingdom: nectarines are albino peaches; our white-flowered peas come from a red-flowered dark variety, as the constant occurrence of individual red flowers on our pea fields shows.

In the same way, albinos are found quite frequently in all dark races on earth without exception. I will cite a number of mostly recently observed cases. In the second volume of the *Bulletins de la Société d'Anthropologie de Paris*, p. 49, Mr. de Rochas provides information about five albinos that he observed among the population of New Caledonia. These albinos were not completely deprived of pigment; their hair was flaxen-colored and finer than that of others; the iris was a beautiful blue, the skin a dull white. The greater delicacy of the hair in some cases is already mentioned by Prichard, who says of European albinos: "Their hair is sometimes as white as that of an old man and in texture no different from the usual; sometimes it is yellowish white and soft like silk." Wafer (in Prichard, op. cit.) states that on the Isthmus of Darien, one albino or blafard is found among every 2 or 300 of the population. Luigi d'Albertis observed the following case in New Guinea (Petermann's *Mittheilungen* 1874. III. p. 111): "The 25-year-old son of the chief and his 20-year-old daughter were both albinos, with light white hair, blue eyes and very white skin. On p. 109 b. c. the same mentions a woman with red hair and very light eyes. Moresby saw many with light hair among the Malays of New Guinea (*Journ. R. G. Society* 1875). Likewise, the French ship's doctor Vincent observed a very interesting case of albinism on the Gaboon (*Bull. de la Société d'Anthrop.* Avril à Juni 1872 p. 516ff). Neither of the parents showed any signs of albinism. In nine pregnancies, the mother had given birth to ten children, of whom the first, fourth, seventh and tenth were albinos. The hair of these albinos was a sulphur yellow, the iris a rosy blue, the pupil a ruby red. This case, like the previous one, is of particular importance because it proves that albinos often occur in the same family; in the first case we see two siblings, in the other four who are albinos. Thus there was a permanent, if intermittent, cause of albinism in the parents' organism. Since such predispositions are inherited like all others, we can see how albinism can spread in a tribe under certain circumstances and become permanent.

Livingstone's last work, published after his death, states that he saw many albinos among one tribe. St. Vincent Erskine saw an extremely large number of albinos among the 2*

Tongas in South Africa (*Journal of the London Geographical Society*. 1875. p. 89).

Catlin relates the following in his *Illustrations on the manners, etc., of the North American Indians*. V. I. p. 93. 94. 10 Ed.: "There are a great many of these people.. (Mandans on the Upper Missouri) whose complexions..appear as light as half-breeds; and amongst the women 'particularly, there are many whose skins are almost white, 'with the most pleasing symmetry and proportions of features; with hazel-grey

and blue eyes. No traditions exist of white people among them in such numbers as to explain the phenomenon. The diversity in the color of hair is also equally as great as that in the complexion; for in a numerous group of these people there may be seen every shade and color of hair that can be seen in our own country, with the exception of red and auburn, which is not to be found. There are very many of both

sexes, and of every age, from infancy to manhood and old age, with hair of a bright silvery grey, and in some instances almost perfectly white. About 1 in 10 or 12 have "these cheveux gris, the women often in incredible profusion 'as low as the knee. Such hair is coarse and harsh as a 'horse's mane, differing materially from the hair of other 'colors which amongst the Mandans is generally as fine 'and as soft as silk." In any case, the latter appearance is the "archetypal phenomenon," to quote Goethe.

Unfortunately, Catlin did not specify the eye color of these albinos. It was probably red or a bright blue. By mixing these "high-grade" albinos with the normally colored limbs of the tribe, the intermediate forms he describes may have arisen. These Mandans are now extinct, but the present shows us permanent albinos among other Indians. A letter in the Baltimore Sun of January 22, 1876, dated from San Francisco, tells: Living among the swarthy Zunis in one village in Arizona is a tribe of albinos whose complexion is light, with white hair and pink tinted

eyes. They are treated as inferiors and no Zuni intermarries with them. Their eyes unfit them for outside exposure and their duties are chiefly household. They have features much like the others."

It is interesting to see a reason for the preservation of this race of thoroughbred albinos here: they are treated as pariahs, must marry exclusively among themselves; the custom separates them, which completely replaces Wagner's spatial segregation. Oskar Loew (Geogr. Mittheilungen. 1876. p. 209) recently found albinos in New Mexico, about which he reports as follows: "In both pueblos I found true albinos, who are by no means rare among the Indians, for they were also noticed by the first Spaniards." Likewise, Schweinfurth observed numerous albinos in two tribes in Central Africa. In a letter to Petermann's Mittheilungen (January 1871 issue) about the White Nile, about 6° north of the equator, he writes: "The Monbuttu Abanga are distinguished from the Niam Niam by their lighter skin color, very common among them and not at all striking among them are those whose skin color is reminiscent of the inhabitants of Middle Egypt, although the latter always have blonde, yellow-colored hair, never the black of the Egyptians in combination with all the signs of a tendency towards albinism, reddish shimmering pupils and a will-less restlessness of the eyes. The hair on the head, as well as on the cheeks and chin, is strikingly abundant, but tightly curled; long beards are not uncommon." In the work that has since been published, Schweinfurth states that the number of albinos among these two tribes is 5 percent of the total population. Here we have widespread albinism in two tribes, without spatial or cultural segregation. So either the tendency towards albinism must be very strong to overcome the obstacle of the interfering old type, or – there is a third type of segregation, the voluntary segregation for variety.

In the Merino flock at Meauchamp, a ewe gave birth to lambs with a silky-soft fleece. This variety was preserved by inbreeding, but it was kept separate from the parent flock on the same pasture. An esprit de corps developed that apparently helped to fix the new breed. Mr. v. Fischer in Gotha had exactly the same experiences and he has probably crossbred more animals than anyone else before him. He writes in No. 10 of the "Zoological Garden" from 1874, p. 362: "Sometimes different color varieties of mice refuse to mate with each other." So the same esprit de variete in mice as in sheep, why not in human albinos? It would be easier for us to imagine the process of the development of the blonde race.

The lack of pigment, which is the cause of blonde hair, blue eyes and white skin color, is most likely to be closely related to another characteristic feature of our race: abundant hair growth. This is emphasized equally by Catlin in the Mandans and by Schweinfurth in the African albinos. In addition, there is now

an observation by v. Middendorf that leaves little doubt about the connection between the two facts. He says in B. IV. p. 1267 of the Siberian journey: "The large and small white spots on the base of the main color (of the Fiesian cattle) all have hair twice as long as the black-colored parts of the body of the same animals."

If one now asks whether a tall, dark, dolichocephalic people still exists somewhere, from which the blond people once originated, the answer is: no, they have been completely absorbed by the variety. I will present an argument later that, I believe, leaves no doubt about this assertion.

In the distant past, somewhere, there lived a people who were completely homogeneous, as we still find savage peoples today, who had the following characteristics: they were tall, dolichocephalic with a low, poorly developed forehead, a prominent occiput, the edge of which forms a pentagon, blonde, blue-eyed, with white skin and abundant hair growth.

Chapter IV

The geographical distribution of the blonde race

Let us now look around to see where we can find the race just described. Since we do not have nearly enough skull measurements at our disposal, we have to use the color of the eyes and hair as identifying features when searching for them. First of all, there is Sweden, whose population is predominantly blonde and blue-eyed, but these characteristics decrease as we move north.

There are valleys in the far north where the Lapp type occurs almost exclusively, although the language and way of life are those of Swedish farmers. Among the Lapps themselves, it is not uncommon to find individual blondes. The conditions in Norway are exactly the same; the vast majority of Norwegians are blonde and blue-eyed, as are the Icelanders who descend from them.

In Denmark, the population is mainly blonde, but on some islands there are numerous dark-skinned people. Among the Eskimos of Greenland, we find completely blonde individuals, and some skulls from there show the dolichocephalic type of normal blondes. The ancient Prussians are described by Petrus Olaus as *homines caerulei, facie rubra et criniti*.

Northern Germany has a great many outstanding blondes; southern Germany has fewer, as the censuses in schools show.

According to Virchow's lecture at the Jena Anthropological Assembly, the highly important result that emerges from the payments made in the schools is that in Germany, just as in France, the blond, blue-eyed, white-skinned people decrease towards the south and west. Schleswig-Holstein heads the list with 43.35%; it is followed by Pomerania with 42.64%, Hanover with 41.00%; the Prussian Rhineland has only 29.64%, and Bavaria closes the list with 20.36°.

Holland, England, Scotland are predominantly blonde. Even among English ethnologists, there is a strange misconception about the color of the Irish. Time and again, one encounters the view that the Irish predominantly have dark eyes. However, there are relatively fewer dark-eyed Irish than there are among the English and Germans. Probably 90 percent of Irish people have blue-gray eyes. On the other hand, they are consistently less blonde than Germans and English, as can be seen especially in children.

In France, the number of blondes decreases from northeast to southwest; in Italy from north to south. In Spain and Portugal, there are numerous blondes, but they form a distinct minority.

In all of North Africa, there are numerous blondes, in almost every tribe that speaks or spoke Berber, as General Faidherbe indicates. According to him, in the province of Constantine, one can assume that blondes make up 10 percent of the population. In the Aures Mountains and in the mountains in southwestern Morocco, the blondes are numerous. Another Frenchman, Mr. Tissot, says in *Bull. de la sociötö d'Anthrop. Janv. et Fevr. 1873*, that he was not only struck by the number of blondes found in the mountains of Andjera and the Kiff among the Berbers of Morocco, as among the Chlouah des South, but also by their very European appearance.

Even the Guanches of the Canary Islands were partly blonde, as their mummies prove, and their descendants are still so today, according to Löher, just as there are blonde and blue-eyed people among the Tuariks of the Sahara desert. But if we want to see the oldest portrait of a blonde, we have to go to Egypt. There, under the 18th dynasty, 1700 years before Christ, the mother of King Amenhotep IV was blonde, with blue eyes and a rosy complexion, as her preserved image proves! Lauth mentions in the *Archive for Anthropology* "Lesseps* light-skinned and blonde-haired Canal workers from El Arisch". The countries we are looking at here in relation to blondes can, on the whole, be considered the homes of the Germanic and Celtic peoples. I therefore present a number of testimonies from the ancients about their blondness and the other characteristics usually associated with it, as compiled by Zeuss (the Germans and neighboring tribes, p. 50 ff.). Rutili sunt Germanorum vultus et flava proceritas, Calpurnius Flaccus, *Deel.* 2; auricomus, rufus Batavus, Silius Italiens 3, 608; flavorum genus Usipiorum, Martial. 14, 176; flavi Sicambri, Claudian. *de bell. Get.* 419; flavi Suevi, Lucan. 2, 51. The Celts, and this is of great importance for our investigations, are now described in exactly the same way: zatg de ndfiaig ov pövov Ix (pvo ecog i-av&oi, d).Xa xai dia zr\$ xazauxev^Q emzvfavovaiv av&tv ztjv (pvatx^v zftg XQoag tötozyza, Diod. Sic. 5. 28; Gallorum promissae et rutilatae comae, Liv. 38, 17; flava repexo Gallia crine ferox, Claud. *de laude Stilichonis*.

In terms of size, we find: Germanium decoravit (rerum natura) altissimorum hominum exercitibus; (Bastarnarum) procera et immania corpora, Liv. 41, 15; juvenus infinita numero, immensa corporibus, Vellej. 2, 106. The Arabs compare the tall Norsemen to palm trees (Frähn's *Ibn-Fosslan* p. 5). Likewise, it is said of the Celts: "/dZo" ol Kikzat za mupazet, Arian. 1, 4;

Gallorum procera corpora. Liv. 38, 17; plerumque homini- bus Gallis prae magnitudine corporum suorum brevitatis nostra contemtui est, Caesar B. Gall. 2, 30.

In addition to the already cited testimony of Tacitus regarding the color of the eyes of the Germanic peoples (caerulei oculi), the note should be added here that Ausonius, in *Idyll.* 7, says of a Suevi girl: oculos caerulea, flava coinat. Leber: I am not aware of any direct testimony regarding the eye color of the Celts, but there is no doubt that they originally had blue eyes. If the other characteristic features of the race are found, as it is also said, for example, by Ammianus Marcellinus: celsioris staturae et candidi paene Galli sunt omnes, et rutili et luminum torvitate terribiles, then one can safely conclude that the blue eyes, which appear to be inseparable from them, are present. Torvitas oculo- rum is often said of the blue eyes of the Germans, so it probably also indicates the same eye color here. The ancient Celts were so similar to the Germans that the latter were initially included among them by Greek writers; only the Romans learned to distinguish clearly between Celts and Germans.

The Romans had blondes, as the example of Sulla shows, who was very blond; similarly, MlvÜjüos proves the existence of blondes among the Greeks. According to Galen, the Thracians had reddish yellow hair and white skin; according to Clement of Alexandria, they made their gods blond, i.e. probably in their image. Claudiam calls the Getae flavos Getas; fair blonde hair is found quite frequently among the present-day Romanians, who are partly descendants of the same. (Fligier, in Mittheil, d. Wiener anthropol. Gesellschaft.) The great mass of the Scythians was decidedly blonde, as Aristotle and Galen (Uckert 289) testify. Callimachus calls the Scythian Arimaspe blonde, hymn. in Del. v. 291. Ammianus describes the Massagetae of the ancients under the name of the Alans crinibus mediocriter flavis. Further east, Pliny (6, 24) calls the Sereni blonde and blue-eyed, rutilis comis, caeruleis oculis. The following information about Turkoman tribes from Vambéry (*Sketches of Central Asia*, p. 296) is striking: "As regards colour, the blond prevails and there are even 'whole tribes, as for example the Kelte race, among the 'Goergen Yoinuts, which are generally half blond.' Unfortunately, Vambéry did not elaborate on this; since black eyes are always attributed to the Turkmens, I would like to understand Vambéry's statement only in a limited sense for the time being.

This is the place to share what Kitter cites in his geography after Klaproth. From the Chinese annals it is clear that a wreath of blonde peoples sat from Lake Baikal to Sogdiana. The Chinese describe these peoples as follows: they have blue or green eyes, blonde or red hair, white skin and long horse-like faces. There is no mistaking the race that our poets so often describe; only the Chinese use slightly different words. The following six peoples are listed as belonging to this group (B. I. part 2, book 2, *passim*): 1. The Uzuns at the northern foot of the Nan-Shan, of whom the oldest Chinese annalists (of the Han dynasty around the time of Christ) add that they resembled very much the type of the great apes from which they originated. 2. The Shu-le or Khin-scha (in Kashgar). 3. The Khute in the west of the U-sun. 4. The Ting-ling in the north of the U-sun at the western end of Lake Baikal. 5. The Kian-kuan or Hakas on the Yenisei. 6. The Alan or Yan-thsai on the shores of the Caspian Sea. Klaproth (*Peuples de Race blonde*, in *Tableau historique de l'Asie* p. 161-186) considers the Parthians, Bactrians, Sogdians, Khorasmians, Getae, Massagetae, Alans, Aorses, Roxalanes, Iazyges and many other peoples to belong to this race. The easternmost of these branches of the peoples extended from the western end of Lake Baikal and in the west of the Hoangho bend under the name of the Usun to the seats of the Chinese. Here it should at least be mentioned that all observers assume two different types among the Manchus, one of which resembles the one discussed here.

Recently, the French traveler Abbe David has found remains of these blond people in China. He says in the *Bulletin de la Société de Géographie*, March 1876, p. 293: "Nevertheless, in Setchuan one recognizes (in Setchuan) the primitive race of the country, a race less yellow, having a rather tall stature, a better beard, with eyes and hair often chestnut or yellowish." So instead of the dark yellow complexion, black hair and eyes, little beard growth, small stature of the ordinary Chinese in Setchuan, a lighter complexion, more beard growth, larger stature, light brown eyes, blonde hair! Setchuan lies on the north side of the upper Yantsekian. Shouldn't the characteristics of this population, as described by David, be ascribed to the blood of the blondes that runs in their veins? "The inhabitants of these regions are infamous throughout China, they are robust and hardy, but quarrelsome and dishonest. Even the women of these regions are often armed." The so-called MantzS-States, small vassal states located between China and Tibet, seem to include the descendants of the Blondes. This is also indicated by the fact that Abbe David heard of one of these states that always had a queen as its head.

Vivien St. Martin had the relevant passages from the Chinese annals of Stanislas Julien retranslated for his book "Les Huns blancs". He doubts that the Khuta belong to this group, which he rather believes to be Tibetan. However, the Uzuns retain their blue (or greenish) eyes and red beards even in the new translation, which undoubtedly proves that they belong to the blond race.

According to David's notes, however, the Khuta may well belong to the ancient blond race, since the Tibetans themselves have a lot of blood from the blond race in them. David adds that the Mantze provide most of the Lamaite

priests. According to V. St. Martin, the Chinese describe the Alans as a people with blue eyes and blond hair.

In Persia today, all people have black or brown hair, olive-colored skin according to Vambery, and dark eyes, with the exception of the Ghelankis, the descendants of the blond Parthians, who live on the southern edge of the Caspian Sea. Likewise, there are said to be blond people among the Nestorians, who live to the west of the Eran Mountains.

In a recently discovered Alexander saga in Syria, it is said that there are many blue-eyed people among the aforementioned peoples on the Caspian Sea.

The situation is different with the Afghans. Prichard states (*Natural History of man*, 3rd ed. p. 175. 176): "The Afghans mostly have black hair and eyes, but also blue eyes and red hair; the former are found further to the east, the latter further to the west." Elphinston calls the Afghans near the Indus

black, but in the mountains he saw “white skin, gray eyes and red beards, military decorum, haughty and insolent behavior”.

According to Hayward (*Journ. of the Royal Geogr. Soc.* 1871 p. 3), the Dards at the upper Indus have light brown and dark brown hair, gray, brown, and often blue eyes; the same applies to their neighbors, the Kaffirs or Siahposch. Among the Kyrgyz, there are often blue-eyed people, rather the Kurds are said to be (Petermann's *Ergänzungsheft* No. 45 p. 111): “In all parts of the countries we passed through, they were always the same fair-haired, blue-eyed power figures full of energy and wild independence.

Engineer Cernik (the most recent traveler in those areas) found the earlier observation of the peculiar, one might say Nordic appearance of the Kurds to be completely accurate.”

The Ossetes in the Caucasus have exactly the same type of farmers as in northern Russia; they usually have, like them, either brown or light hair, sometimes also red beards (Pallas in Prichard *ibid.* 179).

From Radde's report, which I cited earlier, it can be seen that blond and blue-eyed people are also found among the Ossetians in the Caucasus. The Suanetes are described as blond and blue-eyed in an American consular report.

For present-day India, I find only a single testimony of light hair and blue eyes. Prichard cites Lieutenant M'Murdo, who says the following in the *Bombay Transactions* v. I: “The natives of Kattiwar, in northern India, often have light hair and blue eyes.” Today, all of India shows only dark hair and dark eyes, although otherwise the physical appearance of Indians varies greatly. A few years ago, the Indian government published four volumes of photographic portraits of India, which, when viewed, will convince anyone that today only black people and mulattos live in India.

The Slavs are mostly blonde. As Herodotus describes the Budini, north of the Scythians, we still find the Slavic peoples today, from Lusatia to beyond the Urals. Pallas describes blonde Ostyaks (*Travels* III. p. 39); the Syrians on the Arctic Ocean seem to be mostly blonde. Bayard Taylor saw in a crowd at Lake Ladoga many who possessed a true glory of blonde hair; they were probably mostly Finns. According to Virchow, of all Finns, the Estonians are the fairest; the Finns in the narrower sense, north of the Gulf of Finland, are less fair; the Lapps even less so. Among the Finnish tribe of Wotjäken, based on skin color, 60 are fair (no. 23 according to Braa), 20 are brunette, and 20 are ruddy. The color of their hair is dark brown in 32, brown in 29, light brown in 15, reddish in 11, flaxen in 7, black in 2, and gray in 4 in every hundred adults. The color of the beard is red in 47, light brown in 16, brown in 12, light-colored in 3, black in 3, gray and white in 19 out of a hundred. Eye color: blue in 50, brown in 31, gray in 17, green in 2. (*Archiv f. Anthropologie* IX. 2. 3. p. 227.)

Georges Perrot's observation of the inhabitants of ancient Ancyra, 'today's Angora in Asia Minor, , the former capital of the Galates Tectosages (*Memoires de la Societe d Anthropologie* T. II. p. 236): “A good number of the inhabitants are distinguished by their blond hair, blue eyes, elongated faces, and western physiognomy.”

Finally, the blond Jews should be considered here, of whom there are approximately 11 percent in Germany according to the surveys in the schools; these must be declared to be half-castes in the same way as the blond Turkomanians. The proof for this lies in the fact that blond Jews only appear in the countries of the blond. There are none in Africa; but where blondes were predominant, there was also interbreeding. A Polish law from around the year 1100 forbids marriages between Jews and Christians, as does an old Spanish law; sufficient proof that such marriages took place. From another law of that time, it can be seen that the Jews converted their servants, purchased slaves, to their religion and thereby incorporated them completely. Rather, the participation of Jews in the slave trade of the Middle Ages has recently yielded unexpected insights. In the work of my esteemed teacher, Dr. Alfred Schmeckel, on *Ditmar von Merseburg* (printed in the *Merseburger Gymnasialprogramm* for 1855), I find the following information on page 10: ” “In the year 1010 Margrave Guncelin of Meissen was deposed by a court of

princes appointed by the emperor at Merseburg and held prisoner for a time because he was accused of selling Christian families to Jews." Since then, Waitz has published a number of cases in the *Anzeiger zur Kunde der deutschen Vorzeit*, volume 1874, from which it can be seen that in the early Middle Ages the Jews of the early Middle Ages sold slaves (in most cases Slavs, hence slave = slave) to other countries just as regularly as they now sell horses. Waitz cites old city tariffs that stipulate how much import tax a Jew has to pay for a slave. These blond Jews are therefore not "primeval Germans," as Virchow likes to express himself, and their descendants are probably not, but mixed-bloods of Aryans, mainly Slavs, and Jews.

The result of our geographical survey of the countries in which blondes are found is therefore the following for the old world, which of course is the only one considered here: Blondes are found from the Arctic Ocean to the Sahara, and from the Atlantic Ocean to Lake Baikal and the Indus; the southern coast of the Baltic Sea is the center of their distribution, where the largest number of the fairest dwell; they become rarer in all directions, the farther they are from this coast of the Baltic Sea.

Let us hear a confirmation of this fact from an important witness. The Turkic tribes have been by far the most numerous neighbors of the Balten since ancient times; Vambery reports the following about them from his own observations (*Sketches in Central Asia* 284ff.): A process of physical de-Turkization is taking place. Those most completely de-Turkized are those living from the Danube and the Adriatic Sea to the Caspian Sea. East of the Caspian Sea, all the way to China, we find the following four groups in a west-easterly direction. First are the Turkmens, of whom Vambery reports that they lack the high cheekbones that are otherwise common among all Mongols, and that blond hair is predominant among them. Then come the Karakalpaks, whose women are considered beautiful with a white complexion and large dark eyes. Among the Kyrgyz, who follow, women and children generally have a white, almost European complexion, while the men,

with their strong bones, stocky builds and short necks, show the Turkic type, which is found in its purest form among the Buruts or Black Kyrgyz and is hardly ever reminiscent of the blonde type in a few individuals.

Chapter V

The Indo-European language family.

The course of our investigations so far has shown us a physically peculiar species of humans whose residences are connected. If we were dealing with a species of animal, our investigations would hereby be at an end. In the case of humans, however, another highly significant, because ancient, racial trait emerges, to which we now want to turn our attention. I am referring to language.

The great works of philologists over the last 90 years have revealed a peculiarly structured language family that has no demonstrable connection to any other; for what Ewald and Max Müller, and more recently Gerland, have asserted to the contrary lacks any justification so far.

Philologists call this language family, with a not very aptly chosen name, the Indo-European family, that is, it was named after the two then-known extreme links of the chain. Since Celtic was recognized in the "West as belonging to this group, attempts have been made to improve the name, and the term Indo-European has been used for the language group.

There are seven sister languages, which are daughters of a mother that has been lost. These seven languages Th. Pöache. The Aryans. * 3 are so closely related to each other, bear such a strong imprint of the same type in their inflections and word formations, and have such a large stock of words in common that all dispute about their relationship to each other has long since ceased, if we except Etruscan. However, since Corssen's great work on it, it can also be considered Indo-European with certainty. The following languages belong to it:

Northern group: Slavonic. German.

Southern group: Greek, Latin, Celtic. Distant southeastern group: Iranian, Sanskrit.

From the agreement of the seven sister languages among themselves, one can of course draw certain conclusions about the form of their mother tongue. Fick has compiled everything that has been worked out in this field so far in his excellent Comparative Dictionary of Indo-European Languages. Each of the daughters in turn has daughters, so to speak, granddaughters of the ancient language.

For my purposes, I provide an overview of the entire clan according to Pott (in Erseh and Grubers Encyklo- pädie, under "Indogermanischer Sprachstamm").

So we start with the Lithuanian-Slavic family. I will come back later to the relationship between Lithuanian and Slavic, and here I will only briefly state that Lithuanian is closely related to Slavic, but still maintains a separate position from it. A distinction is made between the actual Lithuanian in the valley of the Niemen, Latvian to the northeast of it, and Prussian to the west, which is now extinct.

As for the Slavic language, it will come as a surprise to anyone not familiar with linguistic studies that Jakob Grimm declares (in his History of the German Language) that the main result of all his linguistic studies is that German and Slavic are most closely related. They can be called twins, whereby Greek, Latin and Celtic could be called triplets, and Iranian and Sanskrit could be called twins.

Pott divides the Slavic languages into an eastern-southern class, which includes, firstly, Church Slavonic, the oldest Slavic dialect known to us, with an uncertain homeland, and, secondly, the southwestern Slavic dialects. The latter includes Windish or Slovenian in present-day Carinthia, in Littorale, in Carniola, Styria, and in the parts of Hungary and Croatia bordering on Styria; furthermore, Croatian, Dalmatian, Serbian in southern Croatia, Dalmatia, Slavonia, Bosnia, Herzegovina, Montenegro and Serbia; then Bulgarian in Bulgaria and deep into Greece. Pott then adds Russian with all its secondary dialects, the most important of which is Little Russian in Ukraine. The second or western-northern class of Slavic languages includes Czech, Polish and Wendish. Moravian and Slovakian belong to the first as dialects, and Upper Silesian, Masurian and Kashubian belong to the second.

To the west of the Slavic languages we find the Germanic languages. These fall into two classes, the first of which includes the older forms of Low German, Dutch, English, Gothic, Scandinavian, and the second of which includes High German.

To the southwest of the Germanic languages is or was the area of the Celtic languages. They were spoken in southern Germany, in Helvetia, northern Italy, in Gaul, part of the Pyrenean peninsula, Britain and Ireland. The Celtic dialects still spoken today fall into two classes: Gaelic in Ireland and Scotland, and Cymric in Wales and Brittany. They prove to be true sisters of the other Indo-European languages, which often show the most surprising similarities with them. But they also have many peculiarities, which even prevented them from being immediately recognized and accepted into the circle of the others. The explanation of this circumstance is obviously to be found in the early separation of the Celts from the other tribes and in the stormy destinies of the people.

In central and southern Italy, we find the Latin language split into six dialects: Umbrian, Etruscan, Sabine, Oscan, Sicilian and Latin. The latter dialect became dominant due to the political power of the Romans, and indeed far beyond Italy. Even dead, it flourishes in its daughters, the Italian, Spanish, Portuguese, French, Romanian and Rhaeto-Romanic.

To the east, we find Greek in its four dialects, Aeolian, Doric, Ionic and Attic. Albanian, the ancient language of Illyria, and Armenian have been shown by recent research to be Indo-European languages: the few preserved words prove the same for Macedonian and Phrygian.

Finally, in the far southeast, we have Sanskrit and Zend with their numerous descendants. Pott lists 24 dialects in India that have emerged from Sanskrit and are now spoken, 23 of which are spoken north of the Vindhya mountains and only one of which is spoken south of them. We can therefore regard these

mountains as the approximate southern border of the Indo-European languages. These dialects are closely followed by those spoken by the Siahposch and Darden near the upper Indus.

Pushto, the language of the Afghans, shows a transitional form from the Sanskritic to the Zendic languages. The latter includes the actual Zend, the language of the Avesta. Old Persian, New Persian, Kurdish and Ossetian.

The words preserved from the language of the Scythians prove that they spoke an Indo-European language.

And so we have come full circle back to Slavonia, having covered a vast area that was, or is, inhabited by peoples who spoke Indo-European languages.

To make clear the relationship between all Indo-European languages to those readers who are not familiar with scholarly comparative linguistics, I will list here a number of the most striking correspondences, which I take from Grimm and Kuhn.

German

two

three

seven

eight

Sanskrit

dva

tri

saptan

ashtan

Zend

dva

thri

haptan

astan

Persian

du

sih

heft

hescht

Greek

dvo

rgelg

inrä

dnuo

Latin

duo

tres

septem

octo

Lithuanian

du

trys

septyni

asztuni
Latvian
diwi
tri hs
septini
astoni
Old Church Slavonic
dva
tri
sedmrt
osm'
Polish
dwa
trzy
siedm
osm
Bohemian
dica
trj
sedm
osm
Gothic
tvai
dhreis
sibun
ahtan
Old High German
zuene
dri
sipun
ahto
Anglo-Saxon
tvegen
dhri
seof on
eahta
English
two
three
seren
eight
Old Norse
tveir
dhrir
sjo
atta

Swedish

tva

tre

sju

atta

Irish

do

tri

seacht

acht

Old French

dau

tri

saith

wyth

Armorican

daou

tri

seiz

eiz

The father is

Sanskrit

pitri)

Zend. pata.,

gr. yraxife,

Lat. pater. The original meaning can still be seen in Sanskrit, it means “the protecting, commanding”.

The mother is Sanskrit mātṛi} zend. mata, gr.

Lat. mater, Irish mathair, Old Slav. maii. It means “the creating, ordering”.

The husband is Sanskrit pari, lith.pa/s, zend. paitis, gr. jrōaig.

The wife is Sanskrit pafni, Lithuanian pati, Zendic. pathni and paiti, Gr. nov.vta.

The widow is Sanskrit vidhavā (the manless), Lat. vidua, old Prussian widdewu, Irish feadhbe (the nun).

The son is Skr. sünu, Lithuanian sunu*, Slav. t? 'in, Gr. vlog. It means “the begotten one”. Skr. putra,

Zend. puthra, Bret. paotr, Lat. puer boy; from the same stem Irish piuthar sister. Skr. tokman scion,

Zend. taokhman, Gr. t&tov, the Middle High German Degen, hero. Skr. jantu begotten, Slav. tschjado,

German child. The orphan, the heir, Gr. ogyavos, Lat. orbus, Skr. arbha the child; in the Vedas,

adjective with the general meaning “small”.

The daughter is Skr. duhitri, Zend. dughdhar, English daughter, Gr? Lith. dukte, Slav. cf. 'schtschi, Irish dear,

all from the Sanskrit root duh, Lat. d»c, English tug, German ziehen, the old term for milking. The

daughter is “the milker”; the Welsche language also calls her that, “merch” for melch, after a frequent change of r and l.

The daughter-in-law is Skr. snuM, Gr. vv6\$, Lat. nurus, German Schnur.

The brother's wife is Skr. yātri, Pol. ygtrew.

The man is Skr. tnra, Zend. vira, Lith. vyras, Lat. vir, Goth. vair, Irish fear. Lat. homo, old high

German gomo, Skr. nri, Zend. nere, nar, Gr. avifa sabinisch nero – fortis, nerio = virtus, Irish neart

dasselbe. Skr. manu#, Gr. Mlvotg, German Mann.

The woman is Skr. gnā, Zend. gena, Gr. preuss. ganna, Slav. shena, Goth. qinō (hence Eng. gueeri).
Skr. tarunā, Zend. tauruna – juvenis; OHG. dioma Dirne, Old Norse therna, servant, slave.

The youth is Skr. yuvan, Zend. yava, Lat. juvenis, Lith. jaunas, Slav. jun.

The Vedas have a word gopā; originally it means cowherd, then protector and guardian, and is applied to gods and kings, very much in line with the Homeric tcoi/iiJv htiv. The Latin rex is equivalent to Sanskrit rāj, Gothic reiks, Irish righ. Two other terms for “ruler” occur in Sanskrit compounds, pa and pāla; both are found in Irish fo and /aZ for the same term.

The Sanskrit vifpati, lord of men, and the Lithuanian wiespati* sovereign, Zend. vi^paiti local lord, show a striking similarity. Patis – in öw- noi^g, the first syllable of which is the same as Sanskrit. dāsa enemy, captured enemy, slave; the second syllable – nortg, srooig, thus slave master.

The language of the Vedas also has gavishti, which literally means the desire for cows, among the numerous terms for fighting.

Cattle is Skr. papi, Zend. papu, Lat. pecus, Gr. müv, Pruss. pecku.

Bull is Gr. vavQog, Lat. taurus, Slav. tovr, Zend. gtavra, a beast of burden; Skr. sthürā is strong, large, fat. For the loss of the initial s in Latin, Greek, and Slavonic, compare Skr. stri and tārā star.

Ox is Skr. uxañ } Zend. ukshān, comical ochen.

Cow is Skr. go, Zend. gāo, Gr. bov, Lat. bos, the latter two with a change of gutturals and labials.

Horse is Skr. Āpu, Apva, Zend. Appa, Lith. Aszwa, Gr. Mvrog for Txxog, Lat. Equus, Old Saxon Ehu (in Hessen, a foal is called “Huschen”), Welsh Oschw, Irish Each. The root ak is the same as in Gr. Cozvg, fast; the horse is the “fast animal”. From the same root come aqua water, the living, moving element, as mercury means “living”, moving silver; aguā is the bird that quickly strikes its prey, as aquilo is the storm wind from the north. Gr. nwlog, lat. pullus, originally every young domestic animal, now our foal.

Sheep is Skr. avis, Lat. ovis, Gr. o7g, Lith. awis, Eng. ewe female sheep, Slav. ovtza.

Lamb, Lat. agnus, Slav. jagnja, Irish uaghan, is closely related to Skr. yajna, the sacrifice, and Gr. a/vog, holy, because lambs were preferably sacrificial animals.

Pig, Skt. sūkara, Lat. sus, Gr. aüg, (au/fajTqg) ; German schwein, Russian svinja are extensions of the root. Pers. khük, Welsh hwoh, Eng. hog, Skt. varāha boar, OHG barch our borch, Böhring, Lat. verres, Gr. tyoaog. Lith. kuilys, Skr. ptrā, our Keuler.

Weber says in a note to Kuhn's excellent essay, which we mainly follow here (S. Weber's Indian Studies), that kampra is a Sanskrit epithet of the charging steed. From this is the Greek xartQogr and, with the loss of the guttural, Latin aper, preferably wild boar; in Low German, fomp”? has been preserved. Both boar and hero are called ‘those storming in.’ The Slavic has vepr—apex.

Goat, Latin caper, Anglo-Saxon haefer, Old High German hafr. Skr. ajar gr. irisich aighe, lith. ozis, lett. ahsis. Lat. hoedus, gotli. gaüei, gaüsa, engl. goat, Geiss. Skr. chāga, Ziege, ags. ticcem

Hund, skr. pan, zend. \$pä, lat. canis, gr. xvcov, irisich. cu, lith. szü. In Zend. ppa, Slavonic p * s” follows.

Mouse, skr. müsh (from the root mush mausen), lat. mus, gr. pvg, Russian mys cj.

W e s pe, lat. vespa, gr. O(pr£, lith. wapsa.

bee, OHG bia, Lat. apis. The Sanskrit for bee is druna, our drone, male bee.

In the related languages, the word for mosquito is the same as for fly: Skr. maxikā, Lat. musca, Lith. mūsse, Russian mucha, Gr. pvla.

Goose, Skr. hansa, Irish ganza, Gr. Lat. ans er T Engl. gander.

duck, Lat. anas, anatis, Lith. antis, Gr. wfaaa, Skr. āti from anti is evidently the same word, though used in later times for a different bird, as so often happens.

For cat and hen the expressions of the Indo-European languages differ among themselves; it is clear that both animals were only taken into the household after the separation of the Indo-European tribes.

The examples given are sufficient to give us a general idea of the relation of the Indo-Germanic languages to each other: from the present diversity the original unity clearly emerges.

Chapter VI.

Original Concordance of Physical Habitus and Language.

In the two preceding chapters, the seats of the blonde people were enumerated in one, and in the other, the seats of the peoples of Indo-Germanic tongue. If we now compare the two areas, we find the important result that they are identical: the blonde peoples speak Indo-European. Celts, Germans, Slavs are described as being blonde throughout; their languages are Indo-European and have always been theirs; there is not the slightest reason to think that these languages have been adopted from elsewhere: they must rather be seen as the very own production of these peoples. This proposition is simple and incontestable. Now, however, there are other groups of peoples in the circumscribed area who either speak Indo-European without being fair-skinned or who are fair-skinned without speaking Indo-European. The first group includes Greeks, Romans, Persians, Afghans, Indians; the second, Finns and the Turkoman tribes mentioned earlier. Doesn't this refute my above claim of congruity between the blonde habitus and the Indo-European language? Not at all. These peoples are mixed peoples, as can be demonstrated, and this resolves any apparent contradiction. In every people of Indo-European tongue that is dark-haired and dark-eyed today, the occurrence of blonde, blue-eyed tribes or individuals proves the genetic connection with the blondes. We have already given the evidence for Greece, Persia, Afghanistan, and India. Conversely, where a people with a non-Indo-European language has many blonde individuals, the number of Indo-European words in the non-Indo-European language proves that there was once a connection with blonde Indo-Europeans. This is particularly the case with the Finns. When the old blonde Indo-Europeans waged war on the Finns, subjugated them, dragged thousands away as prisoners, made them serfs and thus gradually incorporated them, the opposite also occurred. The Finns also took prisoners, who were gradually incorporated with them. Furthermore, white refugees and adventurers of all kinds might have come to them often enough, just as they now go to the American Indians. The numerous Indo-European words in Finnish, as listed most recently and most completely by Thomsen, correspond exactly to the blonde element in the Finnish population and leave no doubt about the origin of the latter. As for the Turkmens, we know enough about their raids since the earliest times to be able to explain the presence of blonde people among them. When Khiwa was conquered by the Russians a few years ago, they freed 11,000 Persian slaves, the last victims of an unsavory custom whose origins are lost in the mists of time. When the older society was constituted, it was virtually impossible to keep the tribe pure. We find the principle of this society classically expressed in Tacitus' *Germania* (Chapter XIV): "Pigrum et iners videtur sudore acquirere, quod possis sanguine parare." So they capture slaves during raids, who are made to work for them, regardless of their race, of course. But it is inevitable that such slaves will be incorporated into the tribe over time and gradually advance to the higher levels of society themselves. If at first the absolute difference of race makes this an impossibility, then the close living together of masters and servants, or rather maids, ensures that a mixed race soon arises, which is the natural mediator between the two races and always becomes dangerous to the continued rule of the pure original ruling race, given its entire nature and position. Thus, the name of the tribe and language can be preserved, while the habitus changes completely or in part. For, contrary to common belief, a people's language offers foreign language elements infinitely more resistance than their physical appearance.

This mixing of races, either completely overlooked or given far too little attention, is the source of most of the errors in ethnology and the reason for the striking diversity of views. Some, the representatives of physical anthropology, focus on the physical habitus, while the philologists look solely at the language, and thus naturally fall into the greatest errors. No one did this more badly than Castren, who even came

to deny the difference between Caucasians and Mongols, to which Middendorf answers as it should be (in the last part of the Siberian travel book, p. 1414). Apparently, both must be considered in the case of humans, and there can be no lasting contradiction between the characteristics of both classes.

For the reasons explained above, there have been virtually no thoroughly homogeneous peoples for thousands of years, but there are still enough individuals in each people who purely represent the racial character of their people.

I therefore assume, in contrast to the Caucasian or, as it is now called, Mediterranean race, a blonde race or human species, which I have shown to be different from all other species in every essential racial character. The name Aryan has been more and more adopted for this race. This is how the Zend and Sanskrit-speaking people once described themselves: it means 'venerable', 'excellent', from the same root as our 'honor', 'first', 'equiHog', and is therefore a name worthy of the humankind.

However unimpeachable the views presented in this chapter may appear, they have recently been fiercely attacked. I quote the document verbatim. Monsieur H. Martin (Bulletins de la Société d'Anthropologie de Paris, Juillet à Novembre 1874 p. 614 et suivantes) had asserted: "Les traditions irlandaises nous racontent qu'une 'grande race of fair-haired men with blue eyes, a tribe of priests and "druids, called by the ancient Irish the race of the gods of 'Dana, conquered and subjugated an earlier race of small 'brown men." This is the true theory, only it must be added that the fair-haired conquerors were soldiers and priests. In opposition to this, a new theory, prompted by the political hatred of the French, which, incidentally, has no justification in science, whose field is perched brightly and calmly, like Mount Olympus, above the storm clouds of the day, has now come to full development. "M. Chavee," it continues, at the cited location, 'does not understand that Mr. Martin calls 'Aryens the tall blondes. Mr. Chavee would rather call them 'Aryanized, because nothing proves that his 'populations are Aryan; on the contrary, the Aryans appear to have been "small and brown. The Aryans (of India and Bactria) are so well proportioned, and since they speak an Aryan language and are brown, I think that their ancestors were brown as well. It is certain that the Aryan language could be imposed on populations that were not brown. We cannot believe that the brown Aryans of Finde and Bactria, with this complex language, did not have it themselves, did not receive it directly from their ancestors; it is hardly likely that it was imposed on them by conquest, for this language would not have been preserved so purely and would have been altered very quickly. To conceive and develop these admirable languages to this degree of perfection, "it lacked the superior organization, the Aryans, it lacked "the beautiful heads so intelligent and so well developed in 'the frontal part of the Aryans, 'Persians, etc.; there are 'none, in the blonde populations of Asia, of heads 'capable of sufficient intellectual development. It is fatal that people who previously used a different language assimilate only with difficulty and very poorly an imposed language and of a different nature than their "primitive language. This is also true of all the languages of the "Germanic branch," which are derived forms, altered from "the beautiful Aryan form." If the Germanic peoples had been Aryan, they would never have been able to "speak the older Aryan language as they do."

As we can see, this is a completely developed theory in every respect. The tables have been turned completely: whereas German ethnologists always think that the Aryans are the noblest race on earth and that the Germans are the people who have remained the most Aryan and are therefore the first, a Frenchman says: yes, the Aryans are the noblest race, but the Germans are not originally Aryans at all; they are fair-skinned Tartars, or something else fair-skinned, who received the language of the Aryan conquerors, with which they unfortunately knew nothing else to do than to thoroughly corrupt it. This is infinitely more logical than Virchow's assumption of a primeval mixture of types among the Aryans. But the new theory does not have reason under its feet.

If the small brown people were the conquerors and the tall fair-skinned people the subjugated, then we

would have to find the small dark people in the higher classes, the demonstrable descendants of the conquerors, and the tall fair-skinned people in the lower classes. The reverse is the case from India to Spain. The Brahmans are lighter in color than the lower classes of India; among the German nobility there are practically no dark-skinned persons to-day; in France, Italy, and Spain the nobility to-day have a larger percentage of light-skinned persons among them than are found among the rest of the people. The argument based on language does not hold water either. On the whole, the present-day Germanic and Slavic languages are much closer to the oldest Aryan language than any of the other languages of the Aryan tribe that are spoken today, but this is especially the case with Lithuanian. However, I do want to admit that the Germanic sound shift seems to support Chavee's claim. But its occurrence must be motivated differently; for why would not then, above all, the present-day Aryan languages of India and southern Europe have a sound shift, since they were surely adopted by Allophyluses? Mr. Chavee will call this a *petitio principii* on my part, and so I will close the discussion with the question to him: why do the blonde Slavs have no sound shift in their language? How can Lithuanian be so similar to ancient Aryan, since the many blonde Lithuanians must have corrupted it much more according to his theory? Now that I believe I have shown the groundlessness of Chavee's theory in the form in which he presented it, I am willing to admit that it contains a grain of truth. The Big Veda shows us an older language that is inferior to classical Sanskrit in its formation. We have good reason to believe that the same was composed at the Indus. Is it not logical to assume that the language in the Aryans' original homeland was an even lower, even rougher, form of language? And it is likely that the warmer climate and the mixing with darker races first brought about refinement and then decline. It is not possible, for all we know, that the Aryans, when they invaded the Ganges, were the same as when they left their distant homeland – after all, many centuries, if not millennia, and contact, mixing with diverse peoples lie between them.

Chapter VII

The Neighbors of the Aryans

We must now take a look at the neighbors of the Aryans. First we come across the Mongoloid race of the High Asia, physically the true counterpart of the Aryans. The Mongols are of medium height and stocky in build, with very broad chests and large heads, the diameter of which is almost equal to the length. They have tight black hair, small black eyes and brown skin; the face is usually round and the nose flat, with very little or no beard growth.

Defining the boundaries of the Mongol race presents a serious challenge. In the southeast, it merges into the Chinese, the people of Indochina and the Tibetans, without a strict ethnographic distinction being possible. In the west, all Turkic tribes must be counted as Mongols, as their original physical appearance and language prove. Regarding the former, the great expert on Mongols, W. Schott, says the following in Wietersheim (*Geschichte der Völkerwanderung* IV. p. 31): "I still maintain, and I am not alone in this respect, that the so-called Mongolian facial and cranial formation was the original one of the entire Altaic race. Kiepert found Turkish farming villages in Asia Minor whose inhabitants had the Mongoloid type." Vambery also argues for the common origin of the Turkic tribes and the Mongols. If today the type of the Turkic tribes in many cases differs from the genuine Mongolian type, this is the result of the admixture of foreign blood, mostly Aryan; on the other hand, no other race has given as much of its own blood to the Aryans as the Mongolian race has done in its western branches, the Turkic tribes and Finns.

A comparison of the languages leads us to the same conclusion; Mongolian has two-thirds of its roots in common with the language of the Turkic tribes and the Finns. The highly esteemed Schlözer says in his *Nestor III*, pp. 116–117: "There is a Finnic world or a Finnic tribe that in its expansion over the surface of the old world is one of the greatest in the whole history of mankind and nations, against which even

the Slavic tribe, as far as we know its original borders, was once a trifle. Take a map and measure. From west to east in the far north, from Finland and Lapland in Norway, the immense stretch along the coasts of the North Sea and the Arctic Ocean to the Urals, then from north to south down the other side of the Baltic Sea, deep down into Sweden and Norway, where both countries appear to have been aboriginal; then on this side of the Baltic Sea through Finland and Estonia to the Curonian Lagoon, and now further down the entire northwestern part of Russia, this side of the Volga to the Mordvinians; then across the great river, from the Ugra down to the Voguls, Permyaks and Bashkirs. These peoples still exist, and they can still be recognized by their old languages and customs; although most of them have been pushed up into the far north by completely different tribes moving up from the south, on the first side by Germanic peoples, on the second by Slavs, on the third by Tartars, some few have been completely lost among the new arrivals.”

The Mongols seem to be the oldest equestrian people on earth; the horse is the basis of existence for most of them, while for the northernmost, the reindeer takes the place of the horse. However, Tacitus knows northwestern offshoots of the Mongols who had neither of the two and eked out a miserable existence. Here is his well-known masterly description of the Fenni in present-day Finland, Germ.

XLVI.: “Fennis mira feritas, foeda paupertas: non arma, non equi, non penates : victui herba, vestitui pelles: cubile humus; sola in sagittis spes, quas inopia ferri ossibus asperant. Idemque venatus viros pariter ac feminas alit. Passim enim comitantur partemque praedae petunt. Nec aliud infantibus ferarum imbriumque suffugium quam ut in aliquo ramorum nexu contegantur: huc redeunt juvenes, hoc senum receptaculum.” Here we have hunter peoples, somewhat like the Native Americans; they either have no stones suitable for arrowheads or do not know how to work them, so they use bones for this purpose.

Bow and arrow are their only weapons, the game they hunt, roots and berries are their food, the ground is their camp, huts made of branches provide the only protection against the rigors of the climate.

How wonderfully fitting, after 1800 years, is the description that Hochstetter gives of a branch of this people after Helmersen (Über den Ural p. 53): “The original inhabitants of the central Urals from Katherinenburg to Bogoslawsk were the Voguls, belonging to the race of the eastern Finns. They were displaced by the Russians or mixed with them to such an extent that they have only preserved themselves purely and originally in the extreme north, north of Bogoslawsk. They live in impassable swampy forests, usually only in families and kinships, and as far away from each other as possible in order to have a larger hunting ground. They are usually small of stature, broad-shouldered, and have a round face with a somewhat flat nose and thin lips. The Aryans. 4

small eyes. They are described as carefree and insensitive, inclined to dull loneliness, and preferring the enjoyment of brandy and sleep to any pleasure in their joyless, lonely lives. The children who accompany their parents on hunting and fishing trips become familiar with every kind of danger at an early age; as soon as they become independent, they leave their old parents to live separately, and abandon them to hardship and starvation.”

If one now argues that the Finns in Finland today are very different from those of Tacitus, I would first point out the difference in time – 1800 years – but secondly, I would like to add that today's Finns are only descendants of the ancient Fenni to a limited extent. Of course, given the proximity of the Aryans, Aryan blood must have penetrated into the Fenni tribe, as did Aryan words into their Ugric language. However, renowned Swedish scholars and, more recently, Freiherr von Tettau (see his diligent work on the epic poetry of the Finnish peoples, particularly the Kalewala, printed in the yearbooks of the Erfurt Academy. Neue Folge, Heft VII.) claims that the ancient Fenni were almost entirely washed away by a southern wave of peoples, and that at most the Lapps in “Finnmarken” can be considered their descendants, as Lapps were still found in the more southern parts of Finland 100 years ago. This great southern wave of peoples, however, consisted of Scythians fleeing northward from conquerors;

“Chudes” and Scythians are the same word. As is well known, the Slavs use the word Chudes to refer to non-Slavic tribes in the areas discussed here. But it can be proven that the Scythians, if not pure Aryans, were at least half-breeds of such and probably Turkic tribes. This hypothesis explains the Aryan admixture in the physiological character and language of today's Finns in a completely satisfactory way, especially if one adheres to the idea that enough of the old Wolmars remained to reinforce the Aryan element in the new arrivals.

It is an old assertion of ethnologists that the pre-Aryan population of Western Europe was predominantly Finnish. In recent years, attempts have been made to refute this view, but I believe only with partial success. I will now present a series of facts that testify to the presence of a pre-Aryan, short-headed population that cannot be distinguished anatomically from the Finns. The large circular megalithic tomb of Karleby in Sweden yielded five skulls of skeletons that were mostly perched against the walls and were therefore very old. Four of the skulls were dolichocephalic and one was brachycephalic. The following was found by Düben (report at the Stockholm Congress, p. 288, vol. VII of the Anthropological Archives). He examined hundreds of skulls of the present population of Sweden from all parts of the country and always found the same type. However, the same type is also found in Sweden's prehistoric graves, in the Stone, Bronze and Iron Ages. But von Düben adds: “The ancient skulls are often much longer than those of today. Among a hundred skulls found in Denmark and Sweden, ten, five Danish and five Swedish, all from the Stone Age, are attributed by Retzius and Nilsson to the Lapps.” So far from Düben; probably the foreshortening of the present-day skulls of the Swedes (von Düben calls the old skulls “often much longer”) corresponds quite closely to the 10 percent of foreign short skulls that are noticeable in the late mixed forms.

Virchow observed the following in old Danish skulls (No. 193 of the “Collection”, p. 43): “In the stone graves of the Danish islands, a race with a shorter and broader skull structure is buried.” The skulls from the island of Möen, which have become so well known through Eschricht, have a length index of 82., 75.8, 70.9; they thus definitely indicate a mixed race due to their diversity. It is also asserted that the population of some Danish islands is very dark.

Schaafhausen reported in Stockholm that he possesses a genuine skull of a Lapp from the riverbed of the Lippe, which was found 17 feet deep in the rubble; the small, roundish skull shape and peculiar jaw formation leave no doubt about the race. The skull of Boitzum also belongs here, whose width index Virchow determined to be 81.6, and the man from Flau in Mecklenburg. Schaafhausen reports on this in Müller's Archiv für 1858, p. 472: “A human skeleton was found near Plau in the gravelly sands, 6 feet below the surface, in a squatting, almost kneeling position, with tools made of bone, a battle-axe of stag horn, two cut boar tusks and three incisor teeth of the stag pierced at the root. This grave was thought to be very old because it lacked any protection from stone structures, any trace of cremated remains, and any tools made of stone, clay, or aluminum. Dr. Lisch, who noticed the unusually prominent eyebrow area, the broad bridge of the nose and the forehead almost lying back, accompanied the description of the find with the remark: “The formation of the skull points to a very distant period, in which man stood at a very low stage of development. This grave probably belongs to the indigenous people.” ”The shape of the forehead of this skull is similar to that of the Neanderthal skull, but the bulge of the superciliary arches is stronger in the latter and completely fused with the upper orbital margin, which is not the case with the former; however, the skulls differ significantly in their general shape, which is elliptical in this case and rounded in that case.” So an ancient brachycephalic in Germany.

However, we have much stronger evidence of numerous dark brachycephals in Germany than these two interesting finds: it is today's population with their mixed, but predominantly brachycephalic skull shapes. Let us hear about this from Meister Ecker on page 83 of his *Crania*; when he limits himself to Baden, it is well known that the skulls in the rest of Germany are the same. “The skulls of the present

inhabitants of our country are, as the Maas shows, short, broad and quite high, of course to varying degrees. The forehead is usually well developed; the temporal surfaces are arched and this gives the normal frontal and occipital surfaces a characteristic shape that differs greatly from that of the row graves. The occiput is short, sloping rather steeply from the vertex, often from the middle of the parietal bone; sometimes it is completely flat, flattened, sometimes more flatly rounded.” Ecker finds only one skull shape in the Black Forest, although there are different colorings. This observation is important because it proves that it is easier to establish a general mean form of the skull than a mean tinge of the coloration.

It should only be noted here that the Turk element, which is obviously found in Central Europe, is quite likely, indeed highly probable, to have arrived only in the wake of the Aryans, as their serfs and servants. Whether the round-headed Ligurians are somehow related to the Turkic tribes must be left to later discoveries and investigations to clarify.

On this occasion, I want to point out the interesting fact that arose from recording the color of the Bavarian school youth: a population still lives on the banks of the rivers today, in which dark eyes and hair are much more prevalent than in the population that lives away from the river. Apparently, this shows that the Proto-Aryans in Germany were mainly engaged in fishing, while the Aryans preferred hunting. It is mentioned of the ancient Britons that, although islanders, they abstained from the consumption of fish altogether; the Persians still today spurn fish as food.

If we now go further west to France, we are confronted by a very strong element in the present population as well as in some of the old cave dwellers, the so-called reindeer-herding French, that at first glance, as well as on further study, one might mistake for Lappish. They are the small, dark people with “ball-shaped” heads, the Mongoloids Pimer-Bey, so often described by French ethnologists. The Ligurians would perhaps belong to this group, who passed on their short heads to the present-day northern Italians, while the southern Italians are long-headed. From the well-known passage in Tacitus (*Agricola* c. 11) it is clear that the Silures in Britain, like the Iberians of Spain, had dark, curly hair, because this is the reason why Tacitus considers the former to be descendants of the latter.

While the above information proves the existence of a brachycephalic indigenous population in Europe, it has also been shown that there were ancient dolichocephals in Europe. This discovery is one of the most brilliant in recent anthropology, and although we now know little about the newly found race, it is easy to see that quite unexpected insights can be expected in this field. Traces of this race have been found scattered across Europe; I am referring to the skulls of Cannstadt, Egisheim, Brûx, Neanderthal, Stängenäs, Olmo, Clichy, Maastricht, Gibraltar (*S. Quatrefages et Hamy: Crania ethnica*, Chapter II). These are dolichocephali of the oldest European period, like the people of the reindeer station Solutré, with whose remains they are found with those of mammoths and cave bears, and like the man of Mentone with a flint weapon.

Some details about one of these ancient dolichocephalic races, the Cro-Magnon, may be found here. According to Quatrefages and Hamy, the skull of the old man has beautiful proportions in *Crania ethnica* and is also distinguished by its capacity, which amounts to 1590 c. c. The face, on the other hand, is ugly and poorly formed, prognathic, with a facial angle of only 63 degrees. Other parts of the skeleton are peculiar and indicate that the race was very old: the tibiae, for example, instead of being trihedrally prismatic like ours, are flattened like those of gorillas. The skeletons of the Cro-Magnons indicate that these people had an extraordinary physical constitution: everything about them points to strength and ferocity (the woman seems to have died from a head wound), to great abilities that were still underdeveloped.

It is possible that the famous Neanderthal skull, which has its own literature and is also dolichocephalic, shows us the oldest, lowest form of the European longheads.

Chapter VIII.

The Aryan half-castes.

When the blonde, blue-eyed, dolichocephalic Aryans intermarry with individuals of other human races, all of whom are dark without exception, the products of this mixing follow the general laws of hybridism. However, each species of plants and animals shows peculiarities in relation to their half-castes; we must therefore say something specific about the behavior of the Aryan half-castes.

After many years of observing them, the following has emerged as a result.

We have to divide the characteristic features of the Aryans into two classes, each of which behaves quite differently in terms of inheritance, which, incidentally, is not at all noticeable since they have no connection with each other. I am talking about dolichocephaly and tall stature on the one hand, and light coloring, albinism, on the other.

As for height and skull shape, the Aryan half-breeds simply show intermediate forms, as was to be expected. These intermediate forms have a decided tendency to correspond more and more to the percentage of Aryan blood in them over the course of generations. Therefore, if we find three-quarters of the population in southwestern Germany to be brachycephalic today, we may conclude that one-quarter of the population has Aryan blood.

The situation is quite different with regard to color. Here the light color, albinism in the broadest sense, is decidedly the stronger and is gaining ground. While we now have only a quarter of dolichocephals in Germany, we can assume 70 percent light-eyed people, which shows an enormous gain for this color. A statement by Ecker in his *Crania* about the population of the Black Forest confirms exactly what has been said here. Ecker explains that this population shows no significant differences in head shape, but does so in color; in other words, the dolichocephalic head shape can easily be destroyed in the mixture, but albinism cannot; the latter gains ground in the mixture.

Among us, we can see every day combinations of different types and their results, hybrids of all degrees, whose eye and skin color runs through the entire possible color scale, and who present all imaginable combinations, from the Kalmyk or Spaniard with a very dark complexion and blue eyes, to the much-admired beauty with dark eyes, white skin, and bright blonde hair. The beautiful types with chestnut hair and dark blue or light brown eyes, which we encounter quite often today, are hybrids from the middle levels of the scale.

If any further proof were needed, it is easy to provide. There is extreme inconstancy in the offspring of these types; they do not breed true, as the English say. Look at the children of two spouses who both have chestnut hair and light brown eyes. In fewer than ten cases is there hardly one in which the children are evenly colored. You will find blue-eyed blond and very dark-colored ones among them, and usually in exactly the same proportions as the color of their grandparents. If all the grandparents have the same color, then there is a high probability that all children will also have the same color; if half of the grandparents have dark eyes, then half of the children will have dark eyes and the other half will have light eyes; finally, if only one of the grandparents has either light or dark eyes, then a quarter of the children will probably have such eyes. Many years of observation have only very rarely shown me an exception to the law of inheritance just developed; but if there are exceptions, they are always in favor of the blonde, blue-eyed.

What has just been said only differentiates between light and dark in general; if one were to go into the nuances in more detail, it would in all likelihood show a consistent advantage of the light color.

However, it is impossible to do this because, since Aryan children and half-castes always become darker with age up to a certain point, in order to be precise, one would have to compare parents and children at the same age.

I do not want to leave the mixed-race people without pointing out another fact. It is remarkable how

often persons who suffer from weak eyesight at a young age are of mixed race between blondes and brunettes. Apparently, the eye of the mixed-race person cannot adapt as easily as, for example, the skin and hair. In England, the victors at shooting competitions are, without exception, light-eyed. But it would be a gross fallacy to assume that light eyes can see more sharply than dark eyes; all primitive peoples, with their sharp dark eyes, refute such an assumption. The reason for this is solely to be found in the fact that in England, as in Germany and North America, the light-eyed are, as a rule, much less mixed than the dark-eyed, the preponderance of this type being about 7 to 3. But if the sexual mixing of human types results in pathological conditions in the offspring, just as it does in the offspring of various species, where infertility often occurs, for example, does this not clearly indicate that we have to see species and not varieties in the different types of humanity?

We have seen in this chapter that albinism always has an advantage in a mixture; if we now consider that the blonde race is spreading across the earth faster than its rivals, the dark races, it seems not only possible but even likely that the whole of humanity will face the fate of the tamed wild geese: a change in the hummed coloration from dark to light, while in all likelihood dolichocephaly will disappear as well as brachycephaly in the great sea of mesocephaly.

Chapter IX

The Primordial Home

It was with good reason that I dealt with the neighboring peoples of the Aryans before approaching the question of the Aryans' original homeland. I believe that in doing so I have established boundaries for the following discussion, which impose a salutary restriction that will not be easy to break.

The naive view of antiquity saw the inhabitants of a country as autochthonous: every people had originated in their own country, sprung from the soil, like flowers and trees. In stark contrast to this, the Old Testament teaches us about the unified origin of the human race. A single human couple is created in paradise, which is located somewhere in Asia; from there, his descendants spread across the whole earth.

When comparative ethnology was established a hundred years ago, the idea of a migration from Asia was something given, something established, that was readily accepted, even by the inhabitants of Europe. The discovery of Sanskrit a little later and the recognition of the close relationship between it and the European languages helped to reinforce this idea. At one time, a powerful people of Indo-Europeans is said to have lived in Asia, some of whom penetrated into India, while others went to Germany. This is still the generally held view today; the region around the Hindu Kush has been established as the home of this ancient people; only Halling, in his *History of the Scythians*, describes the shores of the Caspian Sea as the origin of the fair-haired peoples, p. 34.

Jakob Grimm, in his *History of the German Language* I. 6, says: "The opinion has only a few opponents left that Europe's total population must have migrated from Asia only in the course of time." And on page 162: "All the peoples of Europe and before them those ancient relatives who were destined to rise through change and danger, immigrated from Asia in a distant time. From east to west, an unstoppable urge, the actual cause of which is hidden from us, set them in motion. The further west we find a people,

the earlier they began their expansion."

Pott (*Indogermanischer Sprachstamm* p. 19) states: "Vans Kennedy considers Babylon, as an early seat of culture,

but without being able to provide any other reasons, to be the original homeland of the Indo-European tribe. There can be no doubt that we have to look for them in Asia, in any case, and certainly nowhere else than within the latitudes of the Tigris and the Indus, only further north, approximately in the areas of the Oxus and the Jaxartes, on the northern slopes of the Himalayas towards the Caspian Sea. In those

regions, after considering all the circumstances, we safest place the point of divorce, from where the two main currents of the Indo-European peoples seem to have moved in divergent directions.”

As soon as this hypothesis had been formulated, objections to it soon began to arrive, but only sporadically and without any visible effect. One of the first opponents in Western Europe was H. Schulz, who in his book “On the Prehistory of the German People, Hamm 1826” declares Western Europe to be the cradle of the entire Indo-European people. The same assumes (according to Wietersheim, *Zur Vorgeschichte deutscher Nation* p. 10) the basin of the North Sea, which was formerly a mainland, as the original seat of the Germanic tribe, from which the inhabitants (Ingaevonen) driven to the coasts by the devouring sea flood would have given the impetus for the great primeval migration of Germanic peoples from Europe to Asia.

Omalius d'Halloy protested in the name of physiology against the close relationship between the Indians and the blonde race, which had been established only on linguistic grounds (*Races humaines*, 4th edition, p. 14). I take this from Belloquet's work *Ethnographie gauloise*, since unfortunately I have never seen d'Halloy's work. However, the *Bulletin de la Société d'Anthropologie de Paris* T. VI. contains a longer essay by d'Halloy, in which the European origin of the Aryan languages, and therefore of the Aryans themselves, is clearly asserted. Perhaps this is already done in the work *Races humaines*, 20 years earlier; the essay is entitled:

“Lecture sur la pretendue origine asiatique des Europeens, par M. d'Omalius d'Halloy p. 237–248 1. c.” Now Latham comes and protests in the name of * philology against the Asian origin of the Aryans. The argument is to be found in his edition of Tacitus' *Germania* 1851; it is headed “On the relation of the Getae to India” LXVII p. CXXXVII. He summarizes it as follows: I wish to reduce the question to its logical form which is, that where we have two branches of the same division of speech separated from each other, one of which is the larger in area and the more diversified by varieties, and the other smaller and comparatively homogeneous, the presumption is in favor of the latter being derived from the former, rather than the former from the latter. To deduce the Indo-Europeans of Europe from the Indo-Europeans of Asia in ethnology is like deriving the reptiles of Great Britain from those of Ireland in herpetology.” In English: I would like to reduce the question to its strict logical form. If we have two branches of the same language class that are separate from each other, and one of which has a larger area and shows more varieties, while the other has a small scope and is more homogeneous, then it can be assumed that the latter has developed from the former, and not the other way around. In ethnology, to derive the Indo-Europeans of Europe from the Indo-Europeans of Asia is the same as in herpetology to derive the reptiles of Great Britain from those of Ireland.

Latham's argument can hardly be surpassed in logical sharpness and clarity.

But even before Schulz, protests had arisen in the distant

East of Europe. I gather from an essay by Casimir Delamarre in the *Bulletin de la Société de Géographie*, Juin 1870, that Adam Czarnowski, who wrote from 1813 to 1825, was the first to claim that the Slavs were the original inhabitants of Europe. He was followed by another Pole, Lawrenz Surovitski, who said the same thing in 1822. Lelewel wrote in 1830: “A people as large and numerous as the Slavs do not immigrate, but grow in one place. Therefore, one can trace their arrival back to the times of the Noahic Ark.”

In Germany, Benfey was the first to cast doubt on the prevailing theory, in the preface to Fick's *Dictionary of the Proto-Indo-European Language*, 1868. He finds that only expressions for northern plants and animals, such as birch, beech, bear, wolf, agree in the Proto-Indo-European languages, not those for southern animal and plant forms, such as palm trees, lions, tigers. From this, then, it follows that the original homeland was much more northerly than previously assumed, and that it could have been in Asia as well as in Europe. In fact, Fick himself assumes such a homeland at the borders of both

parts of the world. He says in the second edition of the work just cited, which now has the title "Comparative Dictionary of Indo-European Languages," p. 1045: "In distant prehistory, a numerous, highly talented people of white race lived at the borders of Asia and Europe, presumably in the wide plains of Turan, between the Ural. Bolor and Hindukoh, a numerous, highly gifted people of white race, which linguistically was one, but already dialectically separate, contained the forefathers of all Indo-European peoples. 4 Spiegel, in his Eranish Studies of Antiquity, leaves the question of the east-west or west-east migration undecided for his Eranians.

Friedrich Müller says on this question in his general ethnography on p. 69 as follows: "Therefore, several scholars have sought the origin of the Indo-Germanic peoples, that is, the point on which they last sat as an unseparated unit, in the Lithuanian-Russian plain, or even further west. If we now also assume, in line with this view, which has a high degree of probability, that the original seat of the Indo-Germans is to be sought in the southeast of Europe, then the Indo-Germans at this point are to be considered nothing less than autochthones, but rather have immigrated there from the Armenian highlands in time immemorial." Of course, "southeast Europe" is a lapsus calami for northeast Europe, although it is not listed as such in "Nachträge und Verbesserungen."

I find Benfey's latest statement on this subject in the appendix to Allgemeine Deutsche Biographie, No. 208. 1875. There he says: "It is my conviction that the Indo-Europeans did not develop into a people sharply separated and characterized by language, religious and social conditions in the interior of Asia, but precisely in the locality where I place this development, above the Black Sea, not far from the Caspian Sea." Fligier argues in favor of southern Russia and at the same time mentions Geiger's view that southwestern Germany is the original homeland of the Aryans. (Mittheil. d. Wiener anthrop. Gesellschaft VI. 8. 9.)

I will now draw attention to the following. We saw in an early chapter that the habitus of the Aryans was decidedly more northern. Today, this is much less significant as an indication of the original homeland of the Aryans than it would have been in the past, because today's physiology has shown that every species forever bears the traces of the circumstances under which it originated.

This northern habitus argues against Bactria; however, one could argue that altitude above sea level can replace high geographical latitude: the ancient Aryans could therefore have been inhabitants of the mountains of Central Asia. Certainly, if we were not forced to assume a large population before the separation, which is impossible on high mountains.

So then everything points us to the plains of Northern Europe as the original homeland of the Aryans. Let us listen to Cuno's beautiful explanation of this in his work on the Scythians, p. 31: "There is no habitable space on our planet that is even remotely similar in size and similarity in geographical and climatic terms to Eastern Europe between the 45th and 60th parallel and the contiguous northern Germany and northern and western France. An enormous lowland, traversed only by low hills in the direction of the parallels, extends in the west of the Urals and fills the whole area north of the Caucasus and the Black Sea. The low mountain ranges themselves do not form a divide between peoples; in many places the lowlands penetrate into them like breasts, and lowlands and valleys run through them. — Within this entire area, except for the steppes in the southeast, rye and wheat thrive. — Our planet does not have a second area the size of that lowland and the low mountain range it encompasses (at least not in the old world, P.), where nature has more favorably encouraged the emergence of a large, vigorous, and , unified and yet again multi-faceted people, and at the same time would have more carefully removed the obstacles to its further spread, a space on which the struggle for existence could be fought with more energy and in more diverse forms."

I fully agree with this statement and will now try to define it in more detail. First, a comment on the term Urheimath. Nobody now still means autochthonous people by this, nobody still believes that

peoples sprang from the soil in their so-called Urheimath. Science now generally assumes a unified origin of the human race; people disperse, settle in the most diverse places and some of these primeval people thrive in their descendants to become large nations. The term Urheimath is therefore understood to mean the country in which a nation, a tribe, has grown out of individuals probably originating from elsewhere.

There is absolutely no historical evidence for the immigration of the Aryans from Asia to Europe, nor for the oldest settlements of the same; we are therefore in exactly the same position as zoologists and botanists: from the present and demonstrable early spread of the Aryans, we have to conclude the center of their spread.

According to Cuno, the North European Plain is the original homeland of the Aryans. Can we not determine this homeland more precisely? As Cuno defines it, it is too large and therefore indeterminate. I think we can do better. Three circumstances should guide us.

Firstly, it is common knowledge that peoples tend to move towards light and warmth, i.e. mainly from the poles towards the equator. We must therefore seek the original homeland in the northern part of the designated land complex.

Secondly, a people as vigorous as the Aryans will have expanded in both directions, east and west: a location in the middle between the eastern and western ends of the Aryan district would therefore correspond to this circumstance. In ancient times we find the Aryans seated in a great curve, from Hindostan to the Baltic Sea, thence across southwestern Europe to northern Africa. When Bactria was assumed to be the original seat, the Celts had not yet been recognized as Aryans, and Persians, together with Indians, were also considered physiologically to be full Aryans. If we now take into account that the great Celtic people in the southwest can be counted among the Aryans, but that the Aryans penetrated in the southeast in much smaller numbers, the necessary correction is self-evident; the center of distribution must

Th. Pöschke. The Aryans. 5 If we now assume that both groups moved at the same speed, it follows that the original seat of the movement must be 180 degrees of longitude away from Bering Strait, which in turn brings us to the Baltic and the Black Sea.

Now the language. From the comparative study of all Indo-European languages, it was possible to deduce the original form, the mother of all sister languages. Two factors determine the distance of a language from its original form: distance in time and in space. The closer the original form in time and space, the more similar; the further away from the original form in time and space, the more dissimilar. Just as geologists can tell from the extent of the wear and rounding of the stones that the bed-load has traveled a great distance from the parent rock, so philologists can do the same with words. Of all the languages now spoken, which has the greatest similarity to the Proto-Indo-European language? All philologists agree: Lithuanian. Latham also made this argument in the chapter of his book cited above. But even if Niementhal cannot be regarded as the cradle of the Aryans, it is nevertheless in any case a part of the Urheimath, and the Lithuanian language a deposit in a quiet, remote bay; hence its wonderful preservation." All the other parts of the old homeland were so often flooded by waves of foreigners and native peoples, and so many strange depositions and contortions took place, that the original state can no longer be recognized. Even the Latvian language, a dialect of Lithuanian, shows major changes because it is more distant from the old homeland.

Thus, language would have given us a highly important clue. The history of trade offers us another. The Dnieper, the Borysthenes of the ancients, was an ancient trade route between north and south; the further back in time we go, the more we find it was used. Just as in later times the Varangians descended it in thousands of small boats, so in early times it was most likely used by blonde tribes who first reached the Black Sea via this route. The Dnieper, with its upper tributaries the Berezina and the Pripiet,

approaches the Neman area, so that only a narrow ridge separates the two river basins. South of this ridge is an enormous swamp, the Rokitnos marshes, whose waters flow into the Pripet and Dnieper to the Black Sea. If the Niemen is now, according to reliable evidence, very close to the original homeland, but the Dnieper can be regarded as the oldest trade and military route of the fair-haired, then it would make the most sense to locate the oldest homeland, the place of origin of the fair-haired, blue-eyed longheads between Rhudon and Borysthenes. There it is in fact! Listen to an unimpeachable witness about that area. In VIII. 3. d. Archiv f. Anthropologie, F. v. Hellwald reports on the proceedings of the ethnographic and anthropological section at the International Geographical Congress in Paris in 1875. On page 330, he has Mr. Mainow, a Russian, say the following: "Remarkable in this swampy area of Pinsk, Minsk, etc., is the general phenomenon of depigmentation; cases of albinism are very frequent, the horses are almost all gray or isabella-colored, the leaves of the trees are pale, the whole nature dull and colorless."

What wonderful information! For years, my attention and that of 5*'derer had been focused on the Neman valley when searching for the original homeland of the blondes. And for a long time I had also clearly recognized the significance of the Dnieper as the main river of the oldest blondes. Now an intelligent witness comes and tells us that between Niemen and Dnieper, at the upper tributaries, in the immense Rokitno swamps, all organic forms, humans, animals and trees, show the most pronounced tendency towards albinism! There is therefore something in the soil, water and air that is hostile to the formation of pigment in hair, eyes and skin; what occasionally occurs in all places on earth, the albinism of organic structures, occurs here on a massive scale and thus explains the origin of the tall, blonde human race!

The existence of strikingly blonde, blue-eyed people in the Rokitno swamps had already reached the ears of Herodotus; for one must obviously place his Budins there, since there are no large swamps in the place where they are usually sought, near the Don. It is only too understandable that Herodotus should be mistaken about the location of these marshes, which he did not visit himself. His words are IV. 108. 109: "The Budini are a large and powerful people; they all have dark blue eyes and light blonde hair. — — They are the original inhabitants of the country and are nomads. In their country there are dense forests of all kinds of trees. In the thickest forest is a large, deep lake, surrounded by marshes where reeds grow."

This description of the Budini gave rise to the idea that they were the ancestors of the Slavs and Germans; the latter view is held by Rawlinson, for example, in his translation of Herodotus. In the preface to his History of the Scythians, Halling promises the simultaneous publication of another of his works: "De flava gente Budinorum, which attempts to elucidate the relationship between the peoples of Odin at the Pontus and the Germans, as well as the Scythians to both." I don't know whether it actually appeared, in any case I was unable to get hold of it.

For me, Herodotus' Budini are the blond-haired people who remained in the Urheimath, the nest-dwellers of their race.

The most detailed description I know of that region, which is so important for my research, is given by Mr. von Fischer in the Mittheilungen der naturforschenden Gesellschaft in Bern, from the years 1843 and 1844. He says there: "As far as the eye can see, there is nothing but the flat horizon, above which individual trees and groves rise and often stretch for miles across the bare sky. The topsoil of this entire region is rarely a foot thick, usually only 5 to 6 inches, with a subsoil of sand, which often becomes predominant in the upper layers. Since this sand almost always rests on clay, it is not surprising that it also predominates in the marshy forests that occupy the entire area up to the Pripet, where the lower layer of clay is the cause of the swampiness. Otherwise, these swamps contain turf ironstone, which is also processed in some places. This marshy forest, in Polish Poless (from the Slavic

word less meaning forest), deserves

mention, because it gives the country its character and partly determines the customs and way of life of the inhabitants. Its vast extent and partial inaccessibility, and especially its animal inhabitants, inevitably recall the description that Tacitus and Caesar gave of the primeval forests of Germania almost two thousand years ago. Here, too, almost undisturbed, elk, bears, wild boars and wolves live, with the wolves staying more on the border near the villages. Deer are rare

and lynx are very rare. Deer are completely absent. These forests are home to wood grouse, black grouse and hazel grouses, and ducks often inhabit the morasses in countless numbers. But what particularly characterizes these forests and makes them almost inaccessible in the summer are the swarms of mosquitoes and small flies that attack every intruder with furious rage and never leave them alone. They gather in droves around the snouts and nostrils of cattle and horses, often plaguing them to death. There are a few farms and villages scattered throughout this area. Because of the impenetrable swamps, such villages often have no drivable communication in summer, or the roads consist only of the most miserable log bridges, of which one has no idea elsewhere. Without the frost in winter, they would be completely uninhabitable, because only then does a connection arise with the inhabitants of neighboring villages through the ice. In spring, when the snow melts and the water has not yet drained away, the entire country forms one large lake, where communication is then completely interrupted. One would think that this area, because it is surrounded by swamps and contains so many of them, has a very humid climate, but that is not the case at all. The open location, which makes the land accessible to all winds, prevents vapors and mists from settling; a windless day is a rarity. In summer, the fields suffer more from drought than from wetness, especially where sandy soil predominates.

It is obvious to everyone that diseases must prevail in such a country, but since it is completely flat and therefore exposed to all winds, which ever blow and carry off the miasmas rising from the swamps as they form, it is still less unhealthy than one might initially think. The main disease of the inhabitants is the polypus, which is not found on the Vistula, but in Polesia, where it is actually at home. Not only humans, but also horses and dogs are afflicted with it. The inhabitants of Polesia regard it as a blessing, as a means of expelling all the body's disease-causing substances outwards, and consider it very harmful to try to drive it out.

The farmers' main food consists of rye bread, barley and buckwheat groats, and cabbage. Of the garden fruits, the cucumber is particularly worth mentioning. Cha

racteristic of the forests of Polesia is the raspberry, which often covers entire stretches. The berries of *Vaccinium oxycoccos* are only collected in winter and a healthy, refreshing drink is prepared from them here, as throughout Russia.

Where dry sandy soil is prevalent, the pine (*Pinus sylvestris*) takes over everywhere and sometimes forms large uninterrupted forests. Where the soil contains more moisture, deciduous forests form, with birch, aspen and stalked oak making up the main part; mixed in almost everywhere you can find the mountain ash, several willow species; furthermore, the lime tree, white beech (*Carpinus*), ash and maple (*Acer Platanoides*), the fir (*Abies excelsa* D. C.), which often suppresses the deciduous trees and forms large stands on its own. The beech is absent throughout Lithuania.

Where a stream or river marshes a meadow, the alder immediately appears, often reaching a significant height and occasionally forming small, dense forests where trunk stands next to trunk."

So much for Mr. von Fischer. Is there a connection between albinism and the Vistula plait? The question seems to me to be a legitimate one and certainly deserves the attention of science.

Given the great interest that the Rokitno marshes hold for my work, I want to share here what I have learned about them from inquiries with men who have been there, since the geographical literature left me completely in the dark about them. The inhabitants are very blond, of medium height,

with a straight, coarse nature that is very different from that of the Slavs. They have settled on the raised areas, which are separated by wide moats and are so small that a farmer needs a whole number of them for himself: his cows are on one island, his pigs on another, his geese on a third, etc.; even the buildings are scattered across four or five islets, and all the inhabitants cross the moats using long sticks. In winter, countless flocks of wild geese and ducks visit these marshes and make an important contribution to the food stores.

Ammianus Marcellinus says that the ancestors of the present inhabitants, the Budini and Geloni, were very warlike and skinned their slain enemies, making garments and utensils for themselves and their horses from the skins.

Perhaps the term “partial inaccessibility” used by Fischer for this area provides us with the key to the mystery of the origin of the Aryans. I, along with Moritz Wagner, consider spatial isolation to be an essential condition for the formation of new species. A few human couples who fled to the described morass were perhaps so isolated from the rest of the world for thousands of years that this condition for the formation of species was present for them. The Rokitno Marshes are the placenta of the Aryan race. Since I see in the Dnieper the mighty wet nurse of the oldest Aryans, I will share here the description of Herodotus. IV. 53: “The fourth of the Scythian rivers is the Borysthenes. After the Ister, it is the largest of all; and in my opinion it is the most productive river, not only in Scythia, but in the whole world, with the sole exception of the Nile, with which no other river can be compared. It has the loveliest and most excellent pastures on its banks; it contains an abundance of delicious fish; its water has a most pleasant taste; it is clear, while all neighboring rivers are dirty; the richest crops grow on its banks, and where you don't sow, you have rich grass; salt is abundantly formed at its mouth without human intervention, and large fish without pointed spines and good for keeping are caught in it. 4 After this enthusiastic description by the much-traveled Herodotus, one understands that a strong race could grow up on the banks of such a river, a race that would one day surpass all other human races.

The following also speaks in favor of the forest land between the Baltic and the Black Sea as the original homeland of the Aryans: the oldest Aryans of all countries had chariots (see the remarkable illustrations of such chariots on the Egyptian monuments of El Arish); riding came into use later, on European soil in Thessaly, as the Centaur saga proves. If we now move the original seat further to the steppes of the southeast, then a very early acquaintance with the Mongolian Turkic tribes, the oldest known riders, would have occurred, and riding would then probably date back further for the Aryans. The chariot is an invention of the forest, riding an invention of the steppe. In other respects, too, the Aryans appear to us as true forest dwellers: the forest, with its abundance of organic forms, has left its stamp on the spirit and character of the Aryans to this day, while the Mongols, in the poverty of their spirit, truly show themselves to be children of the steppe.

The Aryans are therefore of European origin, have always been at home in Europe; of all the people of Aryan tongue only the Gypsies have migrated from Asia to Europe in relatively recent times, and that from the Indus Valley. Those who insist on the Asian immigration of Aryan-speaking people into Europe must be content with them.

Incidentally, the note in Ammian that the Persians descended from the Scythians is consistent with this new view of the European origin of the Aryans.

But where did the dark, dolichocephalic Ur-race come from? With the current state of science, who could be so bold as to venture an answer to such a question? But I do not wish to conceal the fact that I see no reason whatever to consider it impossible that the Aryans and the ancient dolichocephalic peoples of Western Europe, such as the Cro-Magnons, are related. Similarly, I wish to draw attention to a circumstance that seems to me to be important in the discussion of this question. In the east of the Aryans we see the extremely short-headed Mongols in their many ramifications; the Slavs, the shortest-

headed of all the Aryans, as one would naturally assume, because they have mixed most with Mongols. The ancient long-heads, on the other hand, are found mainly in western Europe. Does this not indicate an eastward migration of the oldest Aryans, or of their original race, which came to a halt when it encountered more powerful and numerous tribes of brachycephals?

Chapter X.

Physical Character of the Older Aryans.

As I have shown from numerous references to ancient writers, the Aryans around the beginning of our era were distinguished by the size of their bodies. More recent grave finds, which go back almost to that time, fully confirm the information of the ancients. Since this height far exceeds the average height of humanity, but we hold to the unified origin of all people, we are driven to the conclusion that we must also consider the height of the Aryans to be an acquired characteristic.

Is it not possible to rediscover the older physical form of the Aryans? The scientific zeal and persistent activity of our time lead me to answer this question with yes. In the previous chapter, I fixed' the original homeland of the Aryans in the extensive marshes of Lithuania, taking this expression in a broader sense.

In recent times, graves with skulls have been found and studied in this area, which provide highly important insights. The people who have studied these finds the most are Dr. Lissauer in Danzig and Major Kasiski in Neustettin. Their work on the subject is published in the "Schriften der Naturforschenden Gesellschaft in Danzig"; in the following, I will refer primarily to the work contained in the first and second issues of the third volume (new series) for 1872 and 1873. Dr. Lissauer says (1. c. p. 19. 1872): "In prehistoric times, the present province of Prussia from Tilsit to the border of the province of Pomerania, thus on both sides of the Vistula, including the Pomeranian plateau, was inhabited by a long and narrow-skulled ancient people whose origin is still unknown. Our old Pomeranian skull shows a facial angle of $71^{\circ} 24'$ at the anterior nensal spine, and $69^{\circ} 12'$ at the edge of the teeth of the upper jaw, sizes that place it very low in the ranking of skull types (1. c. p. 10). In the very elongated shape of the skull, the saddle angle, which arises at the sphenoid vertebra, must have been very obtuse when lines are drawn from the anterior edge of the foramen magnum on the one hand and from the frontal suture on the other; but this angle is smallest in Caucasians, already larger in Negroids, and largest in monkeys (p. 10). Although this skull appears so long, the capacity is relatively small. When measured volumetrically by Gries, it yielded a content of only 1310 c. c., while two other European skulls, measured exactly the same way, although they must be considered quite small as Caucasians, yielded 1375 and 1438 c. c., but according to Weissbach, the German skull on average held 1521, the Polish 1517 c. c. It follows that this skull contained a brain that was only slightly developed." One of the skulls has a width index of 70, the other 70.2. 'Now let's take Welker's table and line up our skulls,' continues Dr. Lissauer. "This shows that our old Pomeranian skulls fall somewhere between Negroes and Eskimos, and even if we don't have the right to draw conclusions about the mental abilities of their former owners, we still can't deny that they belonged to the purest dolichocephaly known to our species, i.e. to a group that is almost exclusively made up of the lowest peoples.

The position of the large occipital foramen is just as important. In monkeys, it is always in the rear third of the skull, while in humans, it is more in the middle or even a little forward. In the skull of J., this opening for the spinal cord is now very far back, as the partially preserved edge shows.

As for length, the front head is the same length as in the Germans and Poles, while the middle head and the back head are decidedly longer overall and in their individual parts. As for the width, the Old Pomeranian skulls are much narrower (by 1.3-1.4 cm) than those of the other two peoples, not only in relation to their length but also in absolute terms; however, they resemble them in that they are also narrowest in the frontal part and broadest in the middle part. In terms of height, the ancient Pomeranian

skull also lags far behind; not only the front and middle head, but also the back of the head are significantly lower.

We come to the face and first look at the upper jaw. In all three preserved upper jaws, a low degree of prognathism, the so-called intermaxillary, is evident, a weak muzzle formation. The teeth, however, show the following peculiar characteristics. On the chewing surface, the mounds and enamel are ground down at an angle to the neck, and are smooth. These characteristics are found even in young individuals of peoples who live on very hard foods, such as roots with adhering soil (?), dried fish with bones, and grain. This condition of the teeth is found even in young individuals of those peoples who live on very hard foods, e.g., roots with adhering soil (?), dried fish with bones, of grain that has only been crushed raw between hand millstones, as with the Hottentots, Quans, Eskimos, the skulls of the Stone Age. Even if skull A belonged to an old man, the teeth are otherwise of such excellent quality that I can only explain the sharp grinding off by the consumption of such hard food, apart from the fact that the younger individual B already had the same teeth. The face as a whole is lower and narrower than in the other peoples; the zygomatic arches do not stand out particularly strongly against the upper jaw, the root of the nose is broader, the eye sockets are the same width but lower, the chin is more pointed, the branches of the lower jaw are lower and narrower and connect to the body at a more obtuse angle than in other peoples; the condyle is elliptical, the glenoid cavity is not deep. This latter circumstance, as well as the worn chewing surface of the teeth, clearly show that the people of this race consumed a lot of plant-based food, although the strong development of the lineae serriales on the frontal and parietal bone, the comb-like suggestion above the coronal suture and the anterior depth of the temporal fossa provide evidence that their temporal muscles were also suited for a meat-based diet. Probably these last characters are inherited, while the first signs, those of the herbivore, were gradually acquired in the circumstances of the later generation; at least the structure of the lower jaw and the nature of the teeth suggest with certainty that they chewed more plant matter than meat.

On the whole, the usual protrusions and indentations on the inner surface of the skull are less pronounced, a sign that the convolutions of the brain were poorly developed; by contrast, the superciliary arches on the receding forehead and the rough lines and protrusions at the back of the head prove that the muscles of the scalp and neck have reached a high degree of thickness. And this was also very necessary, because since the large occipital foramen was located far back and the skull was very elongated, the head was bound to fall forward and the eyes to be directed downward if strong neck muscles did not constantly maintain balance at the short lever arm of the occiput.

The skull tells us all this; other bones of the skeleton teach us about other points. From a thigh that is sufficiently preserved for measurement, a body length of at most 6 13/4 inches can be deduced. The linea aspera femoris is sharp, comb-like, which indicates a strong development of the adductor muscles, those muscles that Beiter in particular needs for the thigh lock. The width of the thorax is also accordingly, at most 14 inches, an assumption that is confirmed by the small curve of the first rib.

If we also consider that the bones in general do not appear to be particularly strong, we “come to the conclusion that the people whose skeletons we have just studied were not particularly tall or stocky and of no significant intelligence.” (1. c. pp. 10-13.)

So far Dr. Lissauer's highly important observations, which, it seems to me, have not yet been sufficiently appreciated. The row graves on the Rhine show us tall people with, admittedly, still poorly developed frontal heads. The old Pomeranian skulls, although probably not dating back to the beginning of our era, showed us the same race, close to their original homeland, small, barely over 5 feet tall, with an even lower cranial “formation. Perhaps the Rokitno swamps will soon reveal an even older and even lower form of the same race to us. But on the basis of the old Pommerellian skulls it will be permissible to think of the oldest Aryans known to us as standing very close to the Eskimos in the series of descent.

What does it matter? The lower the beginning, the higher the point of view reached; but in any case science has to take things as it finds them.

Chapter XI.

Oldest Conditions.

a. Tools.

Nothing characterizes the complete turnaround in our thinking more than abandoning the old idea of a descending line of successive gold, silver and iron ages, and substituting for it the idea of an ascending line of pre-metallic and metallic ages. Only a male, industrious age could take the tool material as the distinguishing feature of the ages.

The following scheme reflects the latest research on 'prehistoric times':

Fire.

Pre-metal age. Tools made of wood, horn, bone, hewn and polished stone.

Metal age. Tools made of copper, iron, steel, bronze.

Writing.

Where does man begin? What is the distinguishing feature between ape and ape-man? I think it is the invention of fire, which all humans without exception know and use, even the lowest. Not Adam, but Prometheus was the first human: when the great apes lit the first fire to warm themselves or roast chestnuts, they crossed the gulf that was to separate the animal kingdom from the human kingdom ever deeper and wider from then on. The first fire lit by humans is a great feat without equal in history; it means humanity's declaration of independence from the sun: they now make their own sun, which provides warmth and light, according to the occasion and need. Most likely, humans at that time still lacked articulate language, which I discard as a criterion for this reason. Language only arose from the dignified existence of man, which was founded by the use of fire.

The first tools were provided to young humanity by the organic world; the tree branch was used as a cudgel and club, which remained in the hands of Heracles as a token of the oldest conditions in the memory of Aryan humanity. The tree that nourished the warming flame with its wood also gave man the first weapons for protection and attack, and many trees gave him nutritious, tasty fruit on top of that. It is no wonder that for some Aryan peoples, this relationship between man and tree has developed in such a way that the kind nurse becomes a mother.

Less is known about the wide range of uses of bone and horn tools. Of course, we read in Tacitus: "Fenni sagittas, inopia ferri, ossibus asperant;" but who knew thirty years ago that staghorn, for example, was used as a pick in mines, as has since been confirmed by finds in England? Rüttimeyer says about this on p. 70 of his booklet, "The Changes in the Animal World in Switzerland since the Presence of Man": "As the reindeer was in the past, the deer is now almost the only supplier of raw materials, not only for food but also for all conceivable types of tools, one might say it has become man's helper in need."

The great toughness of the horn must have made it invaluable to prehistoric man. However, over time a new source of tool material opened up, which by its very nature was more diverse and richer than the realm of organisms: it was the minerals. Man learned to split suitable types of stone for his use, or to grind them smooth and sharp. The grindstone therefore plays a remarkably important role in the cultural history of man and, according to Seligmann's happy expression, we see in the stone-ground hammer "a beautiful witness of real cultural beginnings based on unspeakable diligence".

Until now, it was thought that the hewn stone tools represented an older stage of development, while the ground ones represented a later one. However, H. Fischer in vol. 8, issue 3 of *Archiv für Anthropologie* proves, with good reason, that the different treatment depends solely on the different

material.

The Aryans would never have been able to make a hewn spearhead out of sandstone, whereas this method gave good results with flint. On page 241, 1. c., he says: "The nature of the rocks that presented themselves to man at his dwellings and on his wanderings led him quite simply and naturally to the way how he had to work them, and the same people, when they migrated, obtained their tools mainly by cutting them in the flint area; in the area of crystalline rocks, etc., they had to produce them by grinding. There was no other choice for him."

The material for the only hewn stone tools in Italy, Greece, Iceland (?) and Mexico is, according to Fischer, obsidian; otherwise in Europe only flint and jasper, i.e. simple minerals that have a conchoidal fracture; the material for the (glossy or matte) polished tools, on the other hand, are usually made of rock types that appear to be composed of several simple minerals of different hardness and texture, and which humans mostly collected in the form of debris from rivers and streams.

But not satisfied with his previous successes, he knew how to open up another source to satisfy his needs, the most abundant of all: metals. It was probably gold whose shiny grains at the bottom of the bright streams first caught the eye of people and attracted their attention. But this metal could only be used as an ornament at best; it was not suitable for tools and therefore unfruitful for cultural progress. The situation was different with copper, the stepchild of gold, which resembles it in color and can be found pure in many places on earth. In any case, copper tools were the first metal tools used by humans; the Native Americans had tools made from the rich treasures of the copper mines of Lake Superior; cast copper tools were found in the mines of the Chud; copper tools and Schliemann also believes to have found copper tools in Troy, in addition to bronze ones, such as the bolts of the Scaean Gate; numerous copper tools have also been found in Hungary. Aristotle attributes the art of melting and hardening copper to the Lydian Scythes, according to Theophrastus to the Phrygian Delas. Pliny VII. 87. (Fligier in Mitth. d. Wiener anthropol. Gesellschaft.)

In addition to copper, which man also learned to extract from its ores, iron may have attracted attention very early on, for example, as meteoritic iron, which was very noticeable and easy to work with. Lepsins claims that the iron in the great pyramid is 5000 years old. The Egyptian name for iron is said to suggest that it comes from the sky, i.e. that it is meteorite iron. In Africa, a lot of meteoritic iron is still being processed today; it is likely that the Africans, whose widespread development of the art of iron forging is so striking, learned it from the Egyptians; Schweinfurth believes he finds a direct suggestion of this in the peculiar nature of the valves on their bellows, while Pott objects on linguistic grounds. Baron v. Gerolt, the former ambassador of the German Reich in Washington, informed me that in Mexico he had often seen large pieces of meteoritic iron used by blacksmiths as anvils because of their toughness. This also explains in a natural way the anvils that fell from the sky in the scholia to Homer. The Scythians worshiped an iron sword that was of divine origin, that is, in any case, made from a meteor mass. The plow that later fell from the sky glowing must have meant the plowshare forged from meteorite iron. Iron and forged iron swords have been found in the ancient stone graves of Northern Europe. However, the rarity of such weapons at that time is evident from the fact that the individual 6* swords had proper names, such as the sword Waske, known from German heroic saga: they were just as common in those days as today's large diamonds, which also have proper names. From these names we can also see who forged the swords, because Waske is obviously the Finnish vaski, ore, iron. The Finns are the small, skillful dwarves who forge the mighty swords for the Aryan giants, just as their Far Eastern relatives, the Yakuts in Siberia, are still skillful blacksmiths today. The old Ostjake, the first picture in the last part of Middendorf's Siberian journey, is for me the exact representative of the dwarves, whose direct descendants I have often enough seen among us.

Despite the occasional occurrence of iron, even in very early times, one must still adhere to the

designation of the Stone Age, because “*nominatio fit a potiori.*”

Once man had become familiar with iron, he may have been able to find easily workable ores that originated on earth, such as, for example, the bog ore according to Hostmann (see his excellent essay *Archiv f. Anthrop.* VIII. 3), and thus gradually progress from the easy to the difficult. The open hearth fires sometimes had to, according to an astute remark by Hasenfratz (in Hostmann 1. c.) yield steel, a higher, more valuable form of iron, to which a small addition of coal gives a high degree of hardness. If chance thus led easily to the invention of steel, it was probably excluded in the invention of bronze, a compound of copper and tin, which is rather to be regarded as the ripe fruit of a high civilization. More about this soon; here is just one more word about bronze. In his excellent essay, which I have just quoted, doesn't Hostmann overshoot the mark when he claims that bronze cannot be worked at all without steel? The ancient Peruvians must have had steel to work their bronze. To this I reply: one would have expected traces of steel and iron to have been discovered in Peru, but this is not the case, just as it is not in Mexico and North America, which is rich in all kinds of iron ores. I also give the example of the New Zealanders, who were able to work nephrite without steel because they took a long time to do so. A battle-axe made of nephrite would take about fifty years to make, as a traveler reported. Since iron and iron ore are found on earth far more often than copper and its ore, over time iron and steel could be produced more cheaply than copper and bronze, and this decided the fate of the latter, which were replaced and displaced by iron and steel. Moreover, the peoples producing bronze had grown old and decrepit and left industry to new peoples whose character was more suited to utilitarian iron than to beautiful bronze.

I would now like to make a general comment about the “pre-metallic” and “metal ages”, as Ecker and Hostmann rightly divide and name prehistoric times. It seems to me that we are generally mistaken about the great significance of this advance from the pre-metallic to the metal age for those ancient peoples. We, their great-grandchildren, clearly see that our ancestors discovered and learned to use metals as the only material for forging the keys that could unlock the earth's infinite riches and thus open up sources of unimaginable power for humanity. But for primitive man the change in the material of tools was not of great importance: a wooden spearhead hardened in fire killed the enemy just as well as the later stone, bronze or steel ones; an arrow with a bone point killed the bird just as well as one with a

flint or bronze point. The beautifully crafted bronze swords of the Assyrians were far superior to the iron swords of the Celts invading Italy, which, not hardened, bent with each blow and thus made victory easier for the Romans.

How do the Aryans relate to this pattern of human development? The usual view is that we get to know the Aryans in the Bronze Age. Virchow even calls them “the first apostles of metal culture among the stone peoples” (no. 193 of the collection, p. 48), and others apparently imagine the Aryans equipped with bronze helmets and bronze swords, riding in from Asia to Europe on horses harnessed with bronze decorations or traveling with them, to the blare of bronze trumpets.

In an early chapter, I endeavored to show that the Aryans are old inhabitants of Europe and did not come from Central Asia, the land of the short-skulled people. At this point it is incumbent upon me to show that we already become acquainted with the Aryans during the period of stone weapons.

There are so many examples of stone tools in the graves of dolichocephalic Aryans that I am virtually embarrassed by the wealth of evidence. I will therefore only refer to the following facts: Are not the people of the large circular megalithic tomb of Karleby in Sweden Stone Age Aryans? Most of the skeletons were huddled against the walls of the morgue; of the five skulls preserved, four were dolichocephalic; only stone tools were found. Von Düben, the well-versed connoisseur of Swedish antiquity, explicitly states that essentially the same skull forms extend through the Iron and Bronze Ages

into the Stone Age. Nilsson, relying on the skull measurements made by Düben, declares that it is to be regarded as established that the Stone Age people in Sweden were of the same stock as the present inhabitants of the country. Eschricht, after examining several skulls from a stone grave on Möen, declares that they belonged to “individuals of an even noble race of the Caucasian human race”; similarly, after taking measurements of 41 Stone Age skulls in Copenhagen, Virchow finds “that in fact the ancestors of the present population must have lived in the country as early as the Stone Age”. With reference to the same skulls, Schetelig remarks that they are distinguished by the prominence of the upper part of the occipital bone, which occurs only in peoples of the Indo-Germanic race. Schaafhausen, finally, found “a genuine and well-built Germanic skull” in a stone grave in Westphalia (*Archiv für Anthropologie*, vol. VIII, p. 282).

Even in the late Germanic in-line graves on the Rhine, women regularly have small flint knives in their graves; indeed, women in Peru still prefer to use the non-rusting and non-dull obsidian knives for their handicrafts.

Schliemann found numerous stone weapons in Troy and Mycenae that we must ascribe to Aryan peoples. In the large settlement near Eisenach, which was discovered a few years ago by Dr. Bornemann and described in the *Archive for Anthropology*, no traces of metal have been found so far, while the pottery links it closely to other Aryan settlements.

In the Aryan language, of course, the Stone Age has left enough traces. The Latin *saxum*, rock, comes from the same root as *secare*, to cut; Old German *saht* = *Messer*; to clip. In English it is cut, but in German it is *knocken*, i.e. to split with a stone. The German word *hammer* is the same as the Slavonic *x-amen*, stone; Thor's hammer is made of stone and reminds us just as much of the Stone Age as the club of Heracles reminds us of an even older one; the same word is the Sanskrit *acmān*, the projectile of Indra.

Recently, Professor Helbig in Rome came to the same conclusion regarding the Aryans who used stone tools, through his investigations of the oldest Italic burial sites. He says (supplement to the *A. A. Z.* No. 117. 1875): “Stone implements are found in almost all parts of Italy; there are even multiple factories and sites of the same ; various finds contain stone and bronze implements side by side, thus testifying that the transition from one development to the other took place on Italian soil; the Stone Age has also left traces in the Roman rite. In view of these phenomena, it seems to me justified to ask whether the Italics, when they crossed the Alps, did not swing stone axes in battle, shoot arrows with flint tips when hunting, that they made into clothes and blankets, sewed together with needles made of horn or bone, and that they only learned how to produce and process bronze when they were settled in Italy and were influenced by overseas influences. Although the neighboring famous tin mines of Cornwallis had been exploited by the Phoenicians since ancient times, the production of bronze was still foreign to the people living in England at the time of Caesar, and they used imported bronze: *bell. gall. V. 12, aere utuntur importato.*”

All this clearly proves that we can trace the Aryans back to the Stone Age. Before their separation, however, they became acquainted with metals, which were brought to them from outside in a processed state. This limited, still uncertain and fluctuating knowledge of metals is also faithfully reflected in language. Let us take a look at the oldest Aryan names for the metals; we find a compilation of them in Grimm's *History of the German Language*, pp. 9-14.

Sanskrit *ayas*, metal, corresponds to Latin *aes aeris*, Gothic *aiz aizis*, English *ore*, iron, German *Erz*, *Eisen*.

From the root *arg*, to be flame, light, it is clear that Sanskrit *arganta* = *argentum* = *dgyvqiov*, *äqv.TO^* = shining star. Skr. *rajata*, bright, white, silver; zend *erezata*, silver, ore. “There is no mistaking the direct relationship between *aes* and *aurum*, Prussian *ausis*, *aurcra*, shine.” (1. c. p. 11). So also *aurum*

= iron, iron. Iron belongs here, as glacies our glass and glesum amber. Iron comes from the same root as sidus sideris, shining star, like the Lithuanian sidabras and the German silapar. The change from d to l is like dingua and lingua, dacrima and lacrima.

The oldest Aryan language does not yet distinguish the metals precisely; it has terms from different stems that all mean “shiny”; only later did different terms for different metals become established, or, as aurum = iron shows, the same term for different metals in different branches of the language. It seems to me that this comparison of metal names shows that the oldest Aryans had an extremely limited knowledge of metals. But this is precisely what we know about them otherwise.

Under such circumstances, can we believe that the Aryans invented bronze? Certainly not. For fifty years there has been a fierce battle over this question, from the venerable Nilsson down to Genthe. I do not wish to reopen this controversy here, because the bronze question seems to me to be res judicata. After all, the molds for bronze objects found in Germany were discovered in Italy! Bronze is the product of a higher culture, which first emerged in warmer countries, in the river valleys of the Euphrates, Tigris, and Nile. From there it reached the distant north of Europe only through Phoenicians, and later through Etruscans, and thus also the ancient Aryans, along with many other products and companions of a higher culture.

What attracted these southern trading peoples most of all to the distant, inhospitable north was amber, that fossilized resin found mainly around the Baltic Sea, whose sunny, luminous glow so delighted the peoples of ancient times that they valued it above gold.

Naturalists tell us of flowers that cannot fertilize themselves directly, but are fertilized by insects that come to drink the nectar and, in doing so, carry the male pollen to the female stigma. Flowers with conspicuous colors are better adapted for this purpose; they attract the insects more surely. Thus, as it were, the shining electrum once attracted the foreign merchants who, on their way, spread the seed of higher culture.

Of course, the assertion of the foreign origin of bronze does not rule out the possibility that the Aryans later recast it and learned to produce it themselves. Such has been proved by finds. Very important observations on this subject have been made by Count Wurmbrand, who, on page 77 of the report on the proceedings of the German Anthropological Society in Dresden in 1874, expresses himself as follows: “I draw attention to these recasting products, which, due to a peculiar behavior of tin during the remelting process usually richer in copper than the old bronze was, because I was led to assume that the bronze was a foreign product, that the art of casting and alloying belonged to foreign peoples and had only very gradually become established.” I am well aware that by “foreign peoples” Count Wurmbrand here means the Aryans, who in his view came from Asia and brought their bronze to the European Mongoloids

of the Stone Age. But his astute observations naturally apply equally if, like me, one understands by foreign peoples the Assyrians, Babylonians, Egyptians, Phoenicians, Etruscans and by their students the European Aryans.

The lecture by Count Wurmbrand, which has just been quoted, is so much based on original thought, is so clear and shows such a well-rounded judgment on the important subject that I cannot deny myself the opportunity to share the conclusion of it here. “If millennia are at our disposal to develop man from the diluvial period, then the Bronze Age, with its abundance of new, highly developed forms, imposes itself so abruptly on the Stone Age that it apparently bears the character of the alien. This applies to the Iron Age only to the extent that it is not so much the metal as the stylistic character that indicates the alien. Undoubtedly, the Bronze Age peoples had individual iron weapons a very long time ago, so that the use of this metal cannot be regarded as a new invention. However, the style of the Germanic peoples of the Iron Age reveals a formal element that is not a product of the Bronze Age: strict and coarse, it

destroys the delicate and soft types without absorbing or developing them. The change from the Bronze to the Iron Age is therefore gradual; after a long struggle there is an overgrowth of the one and a repression of the other, while the appearance of bronze is a sudden decisive intervention of a culture in the state of a very slowly and gradually developing primitive people, which takes thousands of years to slowly rise through natural conditions, pushed from stage to stage."

Just as Gräff Wurmbrand, Rüttimeyer expresses himself about the Bronze Age. Discussing Desor's book on the Bronze Age of the Swiss pile dwellings (*Archiv f. Anthropologie* VIII. 1. p. 86), he says: "In VnOOglC

every respect, the Bronze Age does not present a new cultural state, which would even be represented by a but a gradual transformation of customs and culture, as it was already established on the same soil before the use of metals in the age of polished stones, through direct or indirect contact with transalpine tribes from an older school."

Likewise, Francois Letronne says in *Les premiöres civilisations, etudes d'histoire et d'archeologie*. Paris 1874: "The Bronze Age in Europe does not denote, as one believed earlier, the forcible intrusion of a foreign race, which should have completely exterminated the original savages of the Stone Age, but rather the age of the great influence of Asian civilization, which is represented here by the Phoenicians, there by the Etruscans."

Last, but not least, the weighty words of Linden-schmit on this question should be noted (*Archiv f. Anthropol.* VIII. 3. p. 175): "Nowhere do we find any support for the assumption of the independent existence of a fraction of ancient technology, which itself is to be regarded only as a branch of the great, all-round favorable conditions of the development of ancient culture. If we accept the bronzes as domestic products, we give the childhood of the people a maturity of technical experience, we endow it with the qualities of a child prodigy, with abilities and skills for achievements that make its later products appear as evidence of a relapse into technical helplessness. One establishes a quite incomprehensible exception to the course of education, which stands in the most glaring contradiction to the natural laws valid in the life of the peoples."

The statements of the excellent researchers of the present day, which I have compiled here and which are so wonderfully consistent, certainly justify the view I expressed at the beginning, that the bronze question among the Aryans is currently *res judicata*.

The oldest pottery of the Aryans is from half an inch to an inch thick; the mass is mixed with quartz and mica grains, shaped by hand and only imperfectly fired. Hostmann says, of course, that this applies only to the pottery of the Aryan emigrants, the backwoodsmen; in the primeval homeland it was better.

b. Way of life.

When we speak of the Stone Age, we usually picture the people of that period in miserable conditions, borrowing the traits from Tracitus' description of the Fenni: *mira feritas, foeda paupertas, non equi, non penates, victui herba, cubile humus, sola in sagittis spes*; wonderful wildness, dirty poverty, no horses, no dwelling, herbs to eat, the ground to sleep on, only hope of salvation from the arrows. The Stone Age may have looked like this at its beginning, no doubt; but vigorous peoples knew how to work their way out of this situation with the meager means at their disposal. I am quoting here the description of the Late Stone Age according to H. Hildebrand (*Archiv für Anthropologie*, vol. VIII, p. 3, p. 279): "The level of civilization of this so-called stone age people was by no means as low as was once believed. Their spearheads of various shapes, worked from flint, their arrowheads, pierced hammers, axes and wedges of delicate and elegant type, their knives and daggers with proper handles and delicately beaded edges, and its clay vessels with incised, eye-pleasing ornaments – all this proves that we have a relatively well-developed and, to some extent, mature culture before us. This is all the less doubtful in view of the fact that the Stone Age people not only had dogs but also horses, cattle, sheep and pigs, and thus were by no

means dependent on hunting and fishing alone. The graves of this people are mostly located in particularly fertile areas; they are built of large stone slabs or blocks and contain, in addition to the skeleton, which is leaning against the wall in a squatting position and covering its face with its hands, jewelry, weapons, tools, and earthenware dishes. When the body had been buried, those remaining celebrated a memorial meal at the grave of the deceased.”

In terms of game animals, their country was richer than it is now. There were two species of wild ox, *Bos taurus* and *Bos primigenius*; weak remnants of the former, aurochs, still live prey protected by law in Lithuania, in the Caucasus and in Siberia, if a more recent writer is right. Of the deer species, in addition to the present ones, there were still the reindeer, *cervus tarandus*, the elk, *cervus alces*, and the “grimmes” sheik, as one rightly suspects, the giant deer, *cervus eurycerus*; of course, there were also hares and grouse in large numbers. According to the latest research, we have to add another animal to the hunting animals of the oldest times: the horse. Countless herds of them grazed on the forest meadows of northern Europe and were hunted so frequently that a single cave in France, that of Solutré, contains 10,000 horse skeletons. The race was exceptionally small, with a large head and fine legs, resembling the steppe horse of the present day; but the small Lithuanian horse and the common Swedish horse, which still lives in the forest during the summer, do not stray very far from the old type either; in the Vosges, there are said to have been wild horses as late as the 16th century.

Later, the Aryans learned to tame cattle and horses, thereby gaining an undreamt-of increase in power. Tacitus cites *lac concretum*, curdled milk, as the third item of ancient Germanic food. I do not think it is possible to overestimate the value of cattle ownership for the Aryans: not only is it by far the most important of all domesticated animals for all of humanity, from the Arctic Circle to the equator, but it is also the very basis of the physical existence of the Aryans, while for the Mongols it is the horse. The cow is essentially a forest animal, just as the horse is by nature a steppe animal; the forest-loving Aryans therefore preferred and prefer to live with their cattle in the shade of ancient forests, while the Mongol flees from this and seeks out the wide steppes with his horses.

This probably also explains the divine worship of the cow by the Hindus, the most distant southeastern offshoots of the Aryan tribe, and perhaps also the service of the Bowiug by the oldest Greeks, while the Turkmen, according to Vambery, despise the cow. I would even like to ascribe the physical habitus of the Aryans, their height, their fresh, blooming complexion, their tendency towards corpulence, to milk feeding, and I find this reinforced by the example of the small, lean Chinese, who, as is well known, do not consume any milk. The Greeks rightly call northeastern Aryan tribes *ycdoxTOTrÖTcw*, although it should be noted that the etymologists recognize the German cow in the word *yaXa*; *yod.cc* is therefore = cow's milk, which perfectly confirms my previously expressed view of the very great importance of cattle for the Aryans. Confirmation of the assertion also comes from another direction. The African traveler Stanley reports the following about a tribe in the African lake district (Geogr. Mittheilungen 10. 1876. p. 381): “They are said to be so tall that they can only be looked at with terror by ordinary human children. Their main food consists of milk, and their most important occupation is therefore the breeding of cattle.” The tall stature that they acquire as a result is maintained by the tribe's rejection of any intermarriage with other tribes, for “they stick together, and no one from their tribe is allowed to marry a girl from another.”

Recently, Frantzius has sought, with good reason, the first tamer of cattle in the upper Nile, who still has the most extensive cattle breeding today, and from where it can be proven that the ancient Egyptians received tamed cattle.

There is disagreement as to whether the Aryans practiced agriculture before their separation. It seems to me that all the arguments speak in favor of agriculture. Otherwise, how could the Thuringians call a large hoe for working the field *karst*, from the same root *karsch*, which in Sanskrit denotes pulling,

plowing? Benfey discussed this question again in No. 208, 9, 1875 of the supplement to the A. A. Z. and comes to the conclusion that the grammatical equation *lat. arvum = gr. agocpct, skr. urvara*, seed field, forces the assumption of agriculture before the separation of the Aryan tribes. The oldest plow was a hook-shaped tree branch used to tear up the earth.

If we assume the original homeland of the Aryans to be between the Black Sea and the Baltic Sea, then the information about the agricultural Scythians and that of Tacitus about the agriculture of the Aestians: *frumenta ceterosque fructus patientius, quam pro solita Germanorum inertia laborant*, gains in probative force for the ancient agriculture of the Aryans. This agriculture of the Scythians and Aestians was not something new, but was ancient; of course, those who moved from the old homeland necessarily declined in it, had less agriculture and more cattle breeding; Caesar says of the Britons: *interiores plerique frumenta non serunt, sed lacte et carne vivunt*. Thus the Texans of today cultivate infinitely less than their ancestors in Virginia and Tennessee, the Australians less than the English. The Germans are criticized by Tacitus in the above passage for their insignificant agriculture; when they later resume agriculture on a larger scale, they call the main tool of it with a Slavic word, plow. We see how agriculture, with its terminology, clings to the Urheimath and its immediate vicinity.

Cuno's argument for the agriculture of the ancient Aryans is pretty. All branches of it call the mouse by the same name, because it mice, steals. But what does it steal besides grain and baked goods made from it? So the Aryan tribes must have harvested grain before they separated.

If we now ask what kind of grain was cultivated, we must guess that oats were the first grain of the Aryans, since it seems to have originally come from Europe; the other types of grain must have come to them from the south over the course of thousands of years. Botanists even claim that flax, which is now mainly cultivated around the Baltic Sea, came from the south, and they give good reasons for this: *Silene cretica*, a weed that grows with flax in Greece but is killed by the harsh winters of northern Europe, was found in the pile dwellings of Switzerland, where it must have come from Greece with flax seed. Likewise, Oswald Heer found *Hordeum hexastichon* L., a type of barley, among the plants and seeds of the pile dwellings of Switzerland from the Stone and Bronze Ages. According to De Candolle, this was the type of barley commonly grown by the ancient Greeks, Romans and Egyptians. Egyptian wheat (*Triticum turgidum*) was also found there.

The primeval homeland offered the bees rich and excellent nourishment in its linden forests; soon the Aryan man learned to appreciate the honey that the wild bees provided. Proof of how old the extraction of honey was among the Aryans is the fact that the word honey stands all alone in the language; its relationship has died out.

Strabo has preserved for us the following description of the way of life of the oldest Aryans, which Pytheas, the bold traveler from Marseille, had researched through his own observations: "The inhabitants of this cold region mostly feed on millet (Müllenhoff assumes this for Th. Pöeche. The Aryans. 7

oats), herbs, fruits and roots (beans and beets probably), since they suffer from a lack of more noble fruits and tame animals. Where grain and honey are produced, they make a drink out of it; due to the lack of constant sunshine, they store the grain in large barns so that it does not spoil in bad weather and rain on the field." So even in the most ancient times, mead and beer; the latter is mentioned by Tacitus among the Germanic peoples: *potui humor ex hordeo aut frumento, in quandam similitudinem vini corruptus*. The tamed horses were first used for driving, only later for riding. Probably the idea of the wagon was also brought to the Aryans from the south, but it was eagerly received by them and carried out in their own way. The forest provided excellent material for building them. Mr. Stephan, the Postmaster General of the German Reich, recently described the oldest wagon wheels in his spirited lecture on world post and airship travel, as he had seen them in Portugal. They took a piece of a thick tree trunk

and chopped off the middle part so that two solid slices remained, one on each side, and an axle connecting them. Exactly such wheels can be seen on an Egyptian painting depicting an Aryan battle scene. A mighty Aryan woman pulls her wounded brother, husband or son on a chariot drawn by oxen, which has such wheels. Today's railroad technology produces just such disc wheels attached to the axle, but made of cast steel.

Outside wagons, people had boats on rivers and on a nearby sea; the boats were first dugouts, as all primitive peoples make them, and were set in motion by oars. Sails only spread later from the Mediterranean.

I conclude the section of this chapter that relates to the taming of animals with two significant observations. The first is from Rütimeyer (the changes in the animal world in Switzerland since the presence of man, p. 68): "The pile dwellings represent an important section in the animal history of Europe, to some extent the youth of our domestic animals. Strangely enough, they teach us nothing about their domestication, since one of the most important results of the examination of these animal remains is that, with the exception of an old breed of cattle and a relatively young breed of pig, the totality of the other domestic animals, namely dogs, sheep, goats, as well as the oldest breeds of cattle and pigs that were most widespread, were probably introduced into Central Europe in a domesticated state."

The other observation is by Broca, who in his lecture to the French scientific congress (reprinted in *La Revue Scientifique* Nov. 16, 1872) states that at a certain time an immigration of tribes took place to the land that we today call France, which brought with it the following: cattle, agriculture, pottery, polished stone weapons. These four items, it seems to me, constitute the signature of the most ancient Aryan culture.

In the most ancient times, clothing consisted of animal skins; "pellibus sunt vestiti" is how Caesar describes the Britons; "gerunt et ferarum pelles" is how Tacitus still describes the Germans. Later, people learned to extract vegetable substances, first certainly lime bast, from which they wove clothes, and which must have been of great importance for a certain period of time; in Russia it still plays an important role today. Later came flax from the south, and flax, as its name indicates, was the plant used for weaving.

They learned to spin and weave the same, even before the separation, as *vqpa/mv* =* weave proves, if this word did not also simply mean to weave and only later acquired its present meaning.

7*

When dealing with the clothing of the oldest Aryans, we must not forget an essential part of it – the painting. Various ancient writers testify to the Agathyrses in present-day Transylvania painting themselves; the Picts in Scotland derived their name from the custom of painting themselves, which was thus no longer general at that time. However, we find red ochre so regularly in the old dwellings, for example also in the Stone Age settlement not far from Eisenach, that it is no longer permissible to doubt the general prevalence of this custom among the oldest Aryans.

It is striking that the Aryans, who owned sheep and probably wore their fur with preference, like German and Russian farmers still do today, did not use the wool. In his book "Le bei äge du bronze lacustre en Suisse", Desor decisively denies woolen fabrics for the pile dwellings, and nothing points to their use among the oldest Aryans. It seems that the Babylonians and Assyrians invented wool weaving, and that the products and the process spread slowly northwards.

As ancient remains show, and as Tacitus still mentions with the Germanic peoples, the dwellings were often half-buried in the ground or built on a hill for protection against the weather. In the last twenty years, however, discoveries have been made that show us a completely new type of dwelling among the Aryans. In Switzerland, Bavaria, Austria, Italy, France, Mecklenburg and Poland, so-called pile

dwelling have been discovered, single or a number of dwellings on piles in a lake. The spread of these in space and time is surprising; after all, some of them were still inhabited in the Carolingian period in France. The only mention of such buildings is found in Herodotus, who describes the pile dwellings of the "Paeonians in the Thracian Lake Prasias. In northern Italy, a swamp was artificially created to build the *terramare* in it. I am very inclined to recognize a type of the oldest dwellings of the Aryans in these strange buildings. In the marshes of Lithuania and Poland, such a type of construction was self-evident, as other marshy areas of the world amply demonstrate. In drier countries, artificial swamps were created to satisfy the old habit. In particular, the pile dwellings of Czeszewo in the Posenschen-mit, with their oak tops rammed upside down into the swamp, look like the first works of young giants. In any case, the Aryan pile dwellings strongly support my view of the original homeland of the Aryans in the Rokitno marshes.

c. Custom and Constitution.

The sexual relationships of different peoples have developed in completely different ways; all possibilities have been exhausted; we have complete freedom of sexual intercourse, polygamy, polyandry, monogamy. As soon as we become acquainted with the Aryans, we find that monogamy is the rule, but we still see enough exceptions to regard it as having existed from the beginning, whereas it is evidently only the result of a long development. Even among the Germanic tribes of Caesar's time, princes, for example Ariovistus, take more than one wife for political reasons, but there are also enough other traces of polygamy among Scandinavians, Slavs, and Getae (Grimm, *History of the German Language* I. p. 18). On p. 188 1. c. the same says: "Herodotus attributes polygamy to the Thracian Trausen and Krestonäem, Adam von Bremen knows of polygamy among the Sueons, and the Old Norse sagas are full of examples: King Hiörvardr had four wives; Haraldr, when he married Ragnhild, left nine others; Alrekr had two wives; Samo, a king of the Slavs, *duodecim uxores ex gente Vinidorum* habuit. Polygamy is also otherwise attested among the Thracians. The comedy poet Menander says that anyone who has only four or five wives is considered unmarried; Strabo adds: and this is also confirmed by others. Pomponius Mela and Solinus say the same thing. The Thracians apparently retained an older custom that previously prevailed among all Aryans. Tacitus's statement in *Germ.* XLVI also applies here: '*Peucini. procerum connubiis mixtis, nonnihil in Sarmatarum "habitu foedantur."*' Thus, Peucini, like Sarmatians, practice polygamy. Of the Agathyrses, Herodotus reports in IV. 104. matriarchal community.

A remarkable piece of information can be found in Tacitus (*Germ.* XX.): "*Sorum filiis idem apud avunculum, qui "apud patrem honor. Some consider this connection by blood to be even closer and more sacred, and demand more in return for their support, as if they, too, held their ground more firmly and their home more widely."* This passage was not given much attention in the past, until it was illuminated by events in Africa. There the sister's sons are the heirs to the throne, for the reason that the royal blood flows more surely in their veins than in those of the king's sons, just as Roman law also says: *pater incertus, mater semper certa*. The *Quidam arbitrantur* of Tacitus indicates that this was an ancient notion that was about to disappear.

Caesar, as is well known, reports from Britain as an eyewitness that the same women had community, *Bell. Gall.* V. 14: "*Uxores habent deni duodenique inter 'se communes, et maxime fratres cum fratribus, parentesque cum liberis; sed si qui sunt ex his nati, eorum 'habentur liberi, quo primum virgo quaeque deducta est.*" Of course, the thought suggests itself that this institution actually belonged to the aboriginal aborigines of the British Isles, against whom the Aryans only slowly succeeded in establishing the more suitable form of the sex relation, monogamy. On the islands, conditions and customs often persist longer than on the mainland. It is reasonable to suspect such aborigines in the "Painted" (Picti), who appear alongside the Aryan Scoti.

Thus, when the Aryans first appear in history, we see monogamy as predominant among them, but other forms of sexual relationships, such as wife-sharing and polygamy, have not yet completely disappeared. The cold and inhospitable climate will have primarily encouraged monogamy, which was then to become the firm foundation of higher culture. Polygamy is more suited to the easy-going lifestyle of warmer climes; in the harsh north, people are content with the cares of one family. In this respect, too, all Aryans will find application to what the fleeting Spartan king Demaratus said to the Persian king Darius when he eagerly asked about the Spartans and their way of life: "Necessity has always been our neighbor and wisdom our advisor." It may well be that the developing efficiency of the Aryan women helped monogamy to a more rapid victory, just as it resulted from it on the other side. All Aryans were free and were theoretically equal; but in reality there is always a difference, since greater efficiency and talent, more active engagement and luck raise a small number above the others in terms of mental and physical education, wealth and prestige. Thus, over time, the two classes of nobles and common freemen are formed.

The prisoners of war and their descendants, of Aryan and non-Aryan stock, form a class of serfs and slaves who have to perform the menial services of field and house. That is why there is as little talk of general freedom and equality among the Aryans as there is among other undeveloped peoples. It is significant in this connection that in Latin *liber* means free and child; the master's children were the only free people on the estate apart from the master himself.

d. Language.

The old view, which still prevails today, is that language is an essential characteristic of man, that it is innate. Haeckel has strongly protested against this idea, and he imagines man to have been without language in the beginning, as *alali*; and rightly so in any case. I do not recall that Haeckel or anyone else presented an argument for this that, as it seems to me, mathematically proves this point. The different human races speak languages that have absolutely no original connection with each other. However, it follows irrefutably from this that the formation of races preceded the formation of languages. Enormous periods of time were required for this racial formation, during which humans were without articulate language.

Let us take a closer look at the process of language formation.

Of course, we can entertain no doubt about the purely animal origin of man. The gulf that separates the lowest-ranking humans from the highest-ranking anthropoid apes is not very wide, and it is not too much to ask of our imagination if we think of it as having been crossed by humans over time. In any case, an Australian aborigine and a gorilla are infinitely closer in the scale of beings than the Australian aborigine and, for example, an astronomer who calculates the distance between the Earth and the Sun. We can therefore confidently take anthropoid apes as the starting point of our investigation, attributing to their relatives the same degree of physical and intellectual aptitude that they themselves show. Now, we find that animals generally express their feelings through sounds. The excited dog barks, the disturbed bear growls, the passionate horse neighs, the comfortable cat purrs, the love-struck dove coos. In songbirds, the expression of passionate love reaches a truly artistic level of perfection. The song of the nightingale is indisputably the most accomplished vocal performance found alongside human speech and song. It is therefore worth taking a look at the conditions under which it arises. Nightingales return from more southerly latitudes to the north in spring to breed there. First the males come alone, followed by the females later, and all of this travel takes place at night. The well-founded assumption of ornithologists is that the males sing so wonderfully at night to attract females: it is a song contest between males in love, and the best singer takes the bride home. So, the most passionate love excitement produces the most magnificent singing.

From all the circumstances that belong here but that I have only briefly hinted at, it is clear that

passionate excitement is the mother of all sounds in the animal kingdom and thus also of human speech. That is why its perfection is found in poetry, and Darwin was right to raise the question of whether humans spoke or sang first. Man has more speech than animals because he has more passion. Joy and sorrow, bliss and pain call for loud vocal expression in animals and humans; even the otherwise mute hare, when struck down, utters cries that are quite similar to those of children.

In the course of thousands of years man will have learned to produce all the sounds that now well up from his chest. He probably yodelled early on, but he did not yet speak: the sounds were material that first had to take on fixed forms in order to become language; first they were “stammered”, then “fixed”, according to Goethe's saying. The grammatical categories of tense, number, case, and person had to be learned to distinguish and express through different sounds. However, this mental work took a long time to complete because the force that had to accomplish it was weak. Nothing could be more inaccurate or misleading than to equate the early days of humanity with later ones. What we see before us now is an accumulation of forces that has been going on for many thousands of years. The beginnings were very weak and insignificant, but progress becomes more rapid: the more man has achieved, the more rapidly he can achieve still more. This truth emerges from any unbiased consideration of man and his history.

What has just been said about the origin of language applies to all languages without distinction. Let us now turn our attention to the Aryan language in particular. No language has been as thoroughly investigated as the Aryan, and the results correspond to the effort expended. It is far from the purpose of this work to present the results of modern research on language in general or on the Aryan language in particular. It is intended only to demonstrate the formation of the Aryan language by means of a striking example.

According to our assumption, certain sounds had become fixed for certain actions. These sounds would be formless, referring quite generally to an action. For example, there was one sound for eating and another for drinking, probably an imitation of the noise made during these actions, without which they would probably have taken place just as little in prehistoric times as they do with today's children. The father or son returning home tired from the hunt will therefore have uttered the sound that had become conventional in his family for the need in question. This was sufficient at first. Later, however, there was a need to express who was eating; pronouns were formed to distinguish the persons, whereby the expression for the second person was certainly formed first. Then the expression for a distant, third person was formed, and last of all that for the first person, the speaker himself. As is well known, children always speak of themselves in the third person at first, and it takes a long time before they learn to say “I”. If the expressions for the pronouns have been formulated according to an arising need, then the combination with the formless sound for an action is natural. This is an unconscious act of the mind, just like the first one, which made a certain sound the representative of a certain action.

The oldest pronominal forms of the Aryan language that we can deduce are tva for the first person, tva for the second, and ta for the third. According to the law of sounds, ma weakens to mi, and we see that mi is a component of the oldest Aryan conjugation in fact:

Lithuanian.

dumi I give stow-mi I stand

The m in amaba-m, era-m, I-a-m has the same origin.

The second person pronoun stem, tva, is lost in ov, si, 8, and accounts for forms like ama-8, legis, ei-si, thou goest, lith. yellow-si, thou helpst. The third person form, ta, accounts for the t in amat, edit, he loves, he eats; in English the t is replaced by 8, hence he goes, he love-8. It follows that in he loves, he loves, the pronoun is expressed twice, a tautology that is often found in our fragmented and patched-up

modern languages.

The verbal forms of the tenses behave quite analogously. An auxiliary verb grows together with the stem to form a new verbal form; amaveram, amavero clearly show the constituent element er am, ero of the verb substantive. The time of such forms is that of the highest sensual abundance and flowering of language. According to a general law of language, they too are destroyed again and in the third language period the auxiliary word is again separate from the stem.

The ancient Aryan language had only three vowels: a, i, u. The union of a and i produced e, and a and u formed o. But a was used infinitely more often than i and u, so that even in Sanskrit a accounts for 70 percent of all vowels; compare Sanskrit dantam with Latin dentem, Skr. catvaras with Gr.

skr. namnam with Lat. nomen. In all these cases, there is progress from heavy vowels to lighter ones; over the years, the language becomes more convenient, and since it has less time and therefore causes less trouble with words.

Let us now consider another point, which, it seems to me, provides important evidence for the lowly beginnings of all humanity, which only gradually and through hard work rises to the bright day of higher education. This point is that all words in language originally mean something crude and sensual, and the abstract meaning only arises later. In Sanskrit there is a word for guest that originally meant "cow-killer," because a calf was killed when a guest arrived. The Sanskrit gavisldi, cow-desire, for military expedition, is also very sincere. The Latin gentij, son-in-law, belongs to gignere, and thus means 'he who begets children'; our beautiful German word for bride, 'Braut', is no better when compared to the English 'to breed'! The words for colors also provide striking examples: green comes from the English to grow, it is the color of growing grass; brown comes from burning, it is the color of burnt wood; blue comes from bläuen = to beat (English blow = blow) and denotes the color of human flesh that has been beaten hard. So everywhere the most obvious, the grossly sensual; forgetting the intermediate links is essential for the nobler appearance of language. How much language reflects human history!

We no longer have the original Aryan language. Over the course of thousands of years, the Aryans spread and transformed into different peoples. Their language changed in the same way: the various daughters grew out of the one mother, and all show a strong similarity to each other, which is proof of the mother's appearance. One reason for the dissimilarity of the sisters is, incidentally, to be found in their non-simultaneity. Some still live healthy and strong, of others we have only the form, which is already thousands of years old, they themselves have long since died, e.g. Sanskrit and Zend. It is easy to see how, with the eternal change of living languages, the difference between them must increase with the distance in time.

The second factor in the differentiation of languages is the spatial separation of the same. Here a case occurs again and again, which more than anything else gives the spatially separated and thus externally related languages a different appearance, although it means nothing in itself. The old language had a multitude of expressions for each object; it had an effervescent youthfulness. Later, the language becomes more economical, as it were; so many new words are needed that it is no longer possible to have double and triple expressions for the same object. Now, however, it often happens naturally under such circumstances that one language chooses a word for one nuance that the related language uses for another nuance. So we end up with two completely different words for the same object or the same nuance, whereas both languages used to have exactly the same words for the same things.

Of course, certain classes of words will be less subject to change than others; as we saw, number words belong in this category.

Just as much time as would be required to demonstrate the construction of a language, e.g. the Aryan, is necessary to differentiate such a language, as we see in the case of the Aryan branch languages.

According to philologists, Slavic and German are not only sisters, but twin sisters; but now try for a German to understand a Slavic sentence without having learned the language! He cannot possibly do so. This argument speaks as loudly in favor of the antiquity of mankind as any paleontological one. It has already been stated above that history must be reckoned in terms of many tens of thousands of years; to dispense with the application of such periods in history is to dispense with a real understanding of history.

e. Writing.

Just as humanity began with the invention and use of fire, so we must see the beginning and foundation of a higher civilization in the invention and use of writing. Nothing essential can ever be lost again: the race has created an organ of fixed memory for itself, whereas before it forgot like children in their first years.

Did the Aryans have writing before they separated? Jacob Grimm answers yes; let us hear him. History of the German Language I. Iö9 states: "The Greek names of the letters seem to be of Phoenician origin, but it is believed that the Greeks did not lack writing when they first arrived in the country. It was common property, the knowledge of which all the ancient peoples took with them when they migrated; but it is a matter of much that they would have understood it in the same way to simplify, ennoble and make it fruitful.

But do we not have direct evidence for the descent of the Greek alphabet from the Phoenician one? Grimm glosses over the Phoenician names of the letters very quickly and leaves open the possibility, expressed in the last sentence, that the Greeks might have improved their ancient Aryan alphabet based on the Phoenician one. Today we have direct evidence against this; the Cypriot inscription of Idalion is written according to the principle of the Assyrian cuneiform script, which was abandoned when the Greeks got to know the Phoenician alphabet ([oivixa afyiuu. That would have been a strange alphabet indeed, which was even less suitable for the Aryan language than the Assyrian. Or would the Greeks in this case have exchanged their better own for a worse foreign one? That is hardly credible.

On p. 126 l. c. Grimm says something, however, that seems to be in contrast to the later and is probably acceptable: "I conclude with a remark about the use of writing among European peoples. Originating in a wealth of context between image and thought in Egypt and soon reduced to an excerpt of characters sufficient for their actual purpose, it turned early to Phoenicia and from there found many other paths. It is well known how writing became indigenous among the Greeks, Etruscans, and Romans, taking on an even simpler and nobler form and gradually penetrating the rest of Europe from this basis. It seems less clear whether, in addition to that broad stream in which it spread through the lands, narrow and hidden passages must not also be admitted, in which it partially advanced, faltered or subsequently dissolved into that great mass, which has been rashly denied. It can be admitted that even the uncultivated and uneducated tribes, as we have to imagine the immigrating ones, if not practicing writing in general, which they did not need, still had a certain amount of knowledge of it that had been handed down and brought with them: outstanding classes and noble families, especially priestly ones, may have been or remained in possession of such knowledge from time to time and have known how to use it for their own purposes."

This is something quite different from "the common property of the original homeland", and can easily be admitted for Europe; for Caesar's *Helvetiorum tabulae literis graecis confectae*, Dietmar of Merseburg's Slavic images of gods *singulis nominibus insculptis* and the Nordic runes speak in favor of this. But all this is very late, very limited in extent, and can be explained by contact with the Greeks and Romans.

For the Germans we have the positive testimony of Tacitus (Germ. XIX.): "*Literarum secreta viri pariter ac feminae ignorant;*" the Bulgarian monk Chrabar says the same of the Slavs (Schaffarik H.

180): "The Slavs originally had no writing characters as pagans, but like all Aryans only wooden rods with incised notches that had a conventional meaning; hence our letter = beechwood rod. Occasionally such rods were sent from neighbor to neighbor, from tribe to tribe; smaller branches, *surculi notis quibusdam discreti, impressi* (Germ. X.) served for divination among the Germans, as among the Slavs and Scythians, and are therefore in any case anciently Aryan."

I most decidedly dispute the possession of writing by the Aryans and assume a southern origin for it. Due to the importance of the subject, some notes on the invention of writing may be found here. We saw above that the Greeks first used cuneiform writing, as the inscription of Idalion on Cyprus proves. The Sumerians are thought to have been an Hamitic people in southern Assyria, who were the source of the religious and industrial education, and whose seat was invaded by the Scythian people of Akkad. This people, who seem to have come from an earlier homeland, crossed the Zagros Mountains to Susiana and from there into the Euphrates and Tigris plains, and were called Akkad, or mountain dwellers. The language of the Akkadians is an agglutinative, Uralic-Finnish language, and the fact that the phonetic value of the ideograms (ciphers) does not match the Assyrian but the Akkadian words shows that the ideograms and thus the whole system of cuneiform writing were invented by the Akkadians. (See the article by Ferdinand Justi in No. 36 of *Ausland*, 1875.) It seems very strange to me, and requires further proof, that a Mongolian tribe invented the writing system for the Hamito-Semites. Soon, however, the complicated system of cuneiform writing was exchanged for the Egyptian-Phoenician. The peoples of the Nile valley had devised a pictographic writing, hieroglyphics, through which they were able to express their thoughts fully. The Egyptians sometimes used a hieroglyph as a purely phonetic sign, as a letter, driven to it by logical necessity. However, this happens only as if by chance, without system, and, contrary to all expectations, makes no progress over time. How could an Egyptian even think of changing the sacred pictographic writing taught by the gods? It was reserved for the genius of the Phoenicians to create a system out of the individual phonetic signs used by the Egyptians, our alphabet. The honor of inventing our letter writing must therefore be shared between the Egyptians and the Phoenicians. Despite the division, there is more than enough fame for each of the two peoples!

Writing goes back about 6000 years; for this period of time, humanity has memory, and if the 6000 years of the Mosaic account of creation are to have any meaning, it can now only be that civilized humanity is 6000 years old.

Th. Pöschke. The Aryans.

There is no trace of the cultivation of the beginnings of any science among the ancient Aryans. Much later, among the Germanic peoples of southwestern Germany, we find graves so poorly oriented that the season of the burial can be determined. The healings of broken bones, recognizable from the skeletons, still arouse the admiration of experts today; so here it is: good field shears, but bad astronomers.

"Here also stands the often-cited proof of the low intellectual development of the ancient Aryans, which Benfey's argument is unable to weaken: they could only count to a hundred! For this number all the Aryan languages have the same word, while a thousand is designated by different words, *mülef xttioui*, so that they were not familiar with counting so far before the separation. #

So the result of our investigation would be that writing, like bronze and wool weaving, were products of a highly developed, ancient culture in the far south, which only recently reached the rough Aryan north. The delicate plant of higher human culture germinated in the warm subtropical climate. Having grown and strengthened, it can tolerate more northern climates, indeed it thrives in them better than in the old homeland, freed from many burdens and drags; just as delicate plants germinate in the greenhouse and are only later transferred to the open air, to cooler, invigorating soil and fresh air.

That this relation of the Aryans to the civilization of mankind is completely misunderstood, namely,

that their present relation as the bearers and promoters of it was transferred to the earliest times of history, is the fundamental error of the otherwise so excellent work of Count Gobineau, "De l'inégalité des races humaines."

Religion and Ritual.

There is not much to be said about the religious conceptions which the Aryans had before their separation, and this for two reasons. The first is that religious conceptions are as intangible as cloud formations; the second is that because of the importance attached to them, a transmission takes place more easily than with anything else. If you see someone placing such a high value on something, you want to possess it yourself. All polytheism, and that was surely the Aryan religion soon enough, is acquisitive. So here stands only an oldest monument of religious belief of the Aryans, the expression for the deity, subject to multiple dialectical change. I follow Spiegel, *Ausland* No. 47. 1869. The word must have been *daiva* in the original language; in Zend it is *daeva*; in Sanskrit we find *deva* for it, in Lithuanian *devas*, in Latin *deus*, in Celtic *dis*; the Greek $\delta\epsilon\iota\alpha$ differs in the initial sound. This word is most closely related to the Sanskrit *dyäus*, Gr. *Zevg*, *z/m'g*, Lat. *Jupiter* or *Diespiter*, Anglo-Saxon *Tiw*, Nordic *Tyr*, old high German *Zio*. In other places, *dyäus* is the bright day, *dies*. Thus the same word denotes God, heaven, light day, from the root *div* to shine.

It is a beautiful coincidence that the light-skinned race, whose eyes reflect the blueness of the sky and whose hair radiates a light around them, worshiped the luminous vault of heaven as the supreme power. The opposite of this is *nox*, the "harmful" dark night. A people living in cold swamps, like the oldest Aryans in my opinion, truly has special reason to rejoice at the first rays of the morning star; hence the great role that morning songs play in all Aryan literatures. In the *Rig Veda*, the oldest literary monument of the Aryan race, there are hymns to *Ushas* (aurora), from which I quote the following verses (translated by Geldner and Kaegi):

8*

The radiance of *Ushas* in the blazing fire, the rising sun makes the rooms bright.

The god *Savitar* sends us to work, so that humans and animals may stir again.

In the east, one beholds the heavenly daughter, suddenly clothed in a robe of light;

she strides straight along the prescribed paths, knowing the way, she does not lack direction.

They are the sisters who, day after day, have always followed each other,

So may the youngest as the early days of happiness splendidly reveal us.

The horses were sacred to the sun; according to Tacitus, the Germans kept white light-colored horses in sacred groves, from whose neighing the future was recognized. The well-known story in Herodotus shows us exactly the same custom among the Persians. Likewise, horse sacrifices offered to the sun are found everywhere among the Aryans: usually the horses are thrown into the river, i.e. the "fast" animal is handed over to the "mobile" element in honor of the "wandering" sun. The etymology of *aqua* and *equus* is significant here. According to Hehn (second edition of his *Culturpflanzen und Haustiere*), the Persians sacrificed horses in rivers; the Trojans drowned live steeds in the *Skamandros*; the Rhodians annually threw four-in-hand teams, dedicated to the sun, into the sea, and the Illyrians did so every ninth year. The Lacedaemonians, on the other hand, sacrificed horses to *Helios* on a peak of *Taygetos*; in India, magnificent horse sacrifices are still offered to this day.

What would it be like if the oldest Aryan religion still existed undisturbed in some corner of the earth today? I almost believe I am able to identify such a corner. In the *Mittheilungen des Vereins für Erdkunde zu Leipzig* (Communications of the Geographical Society of Leipzig) for 1875, Mr. von Strümpell reports the following about the small *Katschinze* people on the left bank of the *Yenisei*: "The pagan *Katschinze* believe in *Kudai*, the good spirit. *Kudai* is the god of light; he loves everything white, which is why only white animals, milk and the like are sacrificed to him. He prefers to dwell on the

heights; here sacrifices are made to him, especially in June, at the great spring festival, in which a white sacrificial horse plays a leading role. For religious reasons, the Kachins do not eat fish.” Now, consider that in Sanskrit, khnda means God, that the Aryan deity personifies light, as I stated above, that the Aryans imagined the deity dwelling on the mountains, one need only think of the Greek Olympus ; that furthermore, the Germanic peoples kept white horses for the gods, and that Aryan Persians and Britons do not eat fish. Are these all just coincidental touches? This is not credible; the agreement is too manifold. Rather, I see in the Katschin family a scattered, otherwise thoroughly turquoise-colored group of old eastern Aryans who, under a foreign crust, have preserved for themselves and for us sparks of the ancient faith of our race.

The concept of the oldest Aryan deity, the bright vault of heaven, must have split threefold even before the separation, because we find this tripartite division in all Aryan peoples, as the following compilation by J. Grimm, based on the third, fourth and fifth day of the week, sufficiently demonstrates, History of the Names of the Days of the Week, p. 119.

Lat.

Mars

Mercurius

Jupiter

Grk.

Zevg

Celtic.

Hesus

Teutates

Taranis

ahd.

Zio

Wuotan

Donar

altn.

Tyr

Ofiinn

Thorr

slav.

Svjatovii

Radigast

Perun

lit.

Pykullas

Potrimpos

Perkunas

ind.

Siva

Brahma

Vishnus

"It is the warlike, creative and thundering (earth-fertilizing) power."

I also follow Jacob Grimm, whose chapter VII (1. c.) provides such deep insights into the ancient past of our

race. He says: "As long as people lived in the open air and in the forests, the gods' abode and all communication with them was not placed in any other places. There were dark groves everywhere, in whose deep shadow, sacred mountains, on whose inaccessible summits, the deity was thought to dwell. Sacred priests had access; the entire people only on days when the god was accustomed to appear, when offerings were solemnly presented to him."

The sacrifice took place at a specific, designated place; under a sacred tree, turf was raised, a table was set up, and a stone was erected. The oldest altar was probably an upright piece of a tree trunk; Tacitus mentions the trunci in Germanic groves, and the oldest Greek altars are simple replicas of such tree trunks in stone.

On stone altars, humans were also sacrificed to the gods. Germania IX: "Deorum maxime Mercurium colunt, cui certis diebus, humanis quoque hostiis litare fas habent;" later Tacitus mentions the Semnones barbari ritus horrenda primordia in silva auguriis patrum et prisca formidine sacra. Recently discovered stone altars in Germany with indentations shaped to fit a human body and blood grooves on the side are, according to the evidence, proof of the ancient bloody custom.

A mound was erected over the corpse, the size of which was determined by the position of the deceased in life; in Scythia as well as in the Trojan Plain, on the Danube as well as on the Elbe, we find this ancient custom practiced.

On the grave of the husband, his favorite wife was sacrificed, as Herodotus reports of the Thracians, Stephanus Byzantinus of the Getae, Valerius Maximus of the Teutons, Bonifacius of the Wends, and Procopius of the Heruli (Rawlinson's translation of Herodotus III. 218). The present-day practice of the Hindus is thus a relic of the most ancient Aryan times.

According to the most ancient custom, the dead were buried in a squatting position, as the Samoyeds still do today, according to Middendorf (1. c. IV. 1461). Cicero objected to this, as his fine words de leg. II. c. 22 prove: "Mihi quidem antiquissimum sepulturae genus id 'fuisse videtur quo apud Xenophontem Cyrus utitur. 'Redditur enim terrae corpus, et ita locatum ac situm 'quasi operimento matris obducitur."

Hostmann in his essay (Anthrop. Archiv VIII. 3) makes the well-founded remark that such a position ("the skeletons sit in a crouching position along the walls of the large stone chambers, in small individual cells, supporting their elbows on their knees and covering their faces with their hands") would not be possible at all if all the joint ligaments were not well preserved. This therefore requires the removal of the flesh and subsequent drying in the air or by the fire. Various reports from much later times suggest a very complicated treatment of the corpse among the ancient Aryans. A few years ago, in response to the question of what had become of Bar-: barossa's body, Sepp provided remarkable evidence in the appendix of the Allgemeine Zeitung about the cooking of corpses in order to obtain the skeleton, just as the much-traveled Löher recently reported to us in the same place about the meticulous treatment of corpses among the partly blonde Cannibals.

If only one were not forced to think of what Herodotus IV. 26 tells us about the Issedones, who eat the flesh of their fathers mixed with mutton at the funeral banquet, when peeling the flesh from the corpse! The escape that perhaps the Issedones were not Aryans at all is thoroughly refuted by Herodotus' remark at the end of the chapter that, incidentally, these Issedones are considered just, and that their women have equal authority with men.

Second Book.

The Central Aryans, up to the discovery of America.

Chapter XII.

Aestians. Slavs.

I use the old name of the Aestians, Ostleute, which has been preserved in the form Esten to this day, to refer to the group of Lithuanians, Latvians and Prussians, on both sides of the Niemen. The people themselves have been so permeated by Germanic, Slavic and Finnish elements that racial purity is inconceivable for them. Only their magnificent ancient language has remained pure, and even today it still sounds the oldest forms of the Aryan tongue with great fidelity. The transition from the Rokitno marshes to the valley of the Niemen was easy, and an Aryan population settled there as if in a quiet, undisturbed bay.

Tacitus says in *Germania* XLV: "Ergo jam dextro Suevici maris litore Aestiorum gentes alluuntur: quibus ritus habitusque Suevorum, lingua Britannicae proprior. Matrem "deum venerantur: insigne superstitionis formas aprorum 'gestant. Id pro armis omnique tutela: securum deae cultorem etiam inter hostes praestat. Rarus ferri, frequens 'fustium usus. Frumenta ceterosque fructus patientius 'quam pro solita Gennanorum inertia laborant. But even the sea is explored by them; and all of them suck the sweet milk of the sun, which they call glesum, and read between the waves and on the very shore." A whole library has been written about the lingua Britannicae proprior, without really explaining the matter. In my opinion, the sentence "quibus ritus habitusque Suevorum, lingua Britannicae proprior" wants to say nothing more than that the Aestians are Aryans, as we would express it now, but neither Suevi nor Britons, but a third people closely related to the other two. Their customs and way of life were strongly reminiscent of the Suevi, but their language was not Suevi, but was similar to the British language, as might be seen from a number of words for Tacitus, who probably obtained the same for comparison. The fact that Tacitus immediately afterward mentions "glesum" proves that he paid attention to languages. Of course, one cannot speak of thorough linguistic studies or even comparative grammar; Tacitus may have obtained a small list of Aestian, Suebian, and British words from merchants and the military. It may have happened that the Aestian words contained in this list were decidedly more suited to the British than to the Suebi; hence his judgment, which is basically correct: all three peoples belong together, the Aestians are Aryans.

The cult of the mother of the gods points to mild manners; even more so that the worshippers of her rely on religious symbols to a greater degree than on weapons; but the latter note is to be understood cum grano salis. It is only meant to imply that the Aestians are not as warlike and wild as the Germans, which has been confirmed throughout the centuries. This fits very well with their agriculture, to which Cicero's words can rightly be applied: "emollit iuniores nec sinit esse feros."

It should be remembered that the boar symbols were quite common among the Celts. They have been found in Hungary and Bohemia, and are believed to have been military standards. The Celts had evidently known them in their old home country and taken their use with them into foreign parts.

A little to the west of the Aestians we find in the most ancient times their near relatives, the Slavs. The great Slavonic linguist and historian Dobrowsky says: (in Schaffarik I. 446) "The Baltic coast, near the mouth of the Vistula, is the earliest fatherland of the Wends or Slavs." The Veneticus sinus of the ancients bears witness to this. Schaffarik I. 119 determines the old seats of the Venedians, Ants, Serbs or Slavs as follows: "They begin at the mouth of the Vistula, near the settlements of the Estonians (i.e., the Lithuanians) and other smaller peoples such as the Scirians, Hirrists, etc., go from there over the Niemen, over Samogitia and Livonia to the easternmost point of the Baltic Sea, then turning north from today's Novgorod near the sources of the Volga and the Dnieper and east almost to the Don, from there over the lower Dnieper to the Dniester, and over the upper Dniestr to the Carpathians and Vistula and Oder. On the Baltic Sea in Estonia and in the area of the upper Volga, the Venedi were neighbors of the Finns, on the Don, Dnieper and Black Sea neighbors of the Sarmatians, to whom some tribes of the

Venedi were subject, on the Dniester neighbors of the Peucini or Bastarnians, between the Vistula and Oder they were mixed with the Germans.”

Procopius speaks of the *e&yryj za 's/vzaiv fyiezga*; Ptolemy counts them among the *E&vrj fityiaza*; Jornandes says that from the source of the Vistula on, “Winidarum natio populosa per immensa spatia” was settled. In such circumstances, Lelewel's saying is understood: “A people as large and numerous as the Slavs do not immigrate, but grow up in one place.”

Just as the Slavs have only traveled a short distance from the ancient homeland of the Aryans, so they are also the closest to them in terms of culture and way of life. Therefore, we find among them, even in the present day, the ancient form of living together in clans or gentes, which form the social unit. All of the descendants of one man live together and share their property. Among the Siid Slavs we find this institution still complete; the Russian “mir” is a modification of it. Individual life and individual strength are naturally not developed on such soil; everything is organized for defense, not for offense; the whole life is peaceful, the chief occupations being cattle-breeding and agriculture. The latter was practiced on a very significant scale, as we have direct evidence in the Slavic language, for, as Krek discusses in his beautiful book (*Introduction to Slavic Literary History and the Presentation of its Older Periods*), all the main types of grain have the same name among the Slavs, so they must have been known to them even before the separation.

This is also supported by the fact that, as already mentioned, the Germanic peoples borrowed their word for the main tool of agriculture, the plow, from the Slavs in later times.

If we now turn to the physical characteristics of the Slavs, we find them to be highly mixed. I am quoting here the brief, accurate characterization of the divisions of the main Slavic people of today, the Russians, as Hellwald communicated it to Mainow (*Archiv für Anthropologie* VIII. 3. p. 330). “The Great Russians have chestnut-colored, curly hair, brown eyes, long beards, and snub noses; the Little Russians have black, straight hair, black eyes, and aquiline noses; the White Russians have flaxen blonde hair, gray or very light blue eyes, sparse beards, and short, flat noses.” From these characteristics it is clear that the Slavs are a mixture of blonde, blue-eyed Aryans and dark-skinned Mongols, their neighbors, from whom they took most of the territory they now occupy. This alone explains the striking brachycephaly of the Slavs. Virchow calculated a latitude index of 86.4 from a number of Czech skulls from Prague, which is higher than any figure that this diligent skull measurer found for Finnish tribes. The Finns are just as mixed with Aryans as the Slavic Aryans are with Finns. A very close connoisseur of the peoples of Russia, Rittich, says of them: (*Geogr. Mitth.* IV. 1877) “Certain features of their appearance, such as the prominent cheekbones, the cut of the eyes, still show characteristic features of the Mongoloid race, but the eyes and hair are light-colored.”

As explained in an earlier chapter, there is an uneven inheritance of character traits: broad heads and blue eyes, along with blonde hair, are most easily and often inherited, and are therefore found infinitely more often than dolichocephaly with dark eyes. I find that Radlof's observations in Siberia also confirm this. There, too (*S. Köln. Zeit.* January 1872), the blond hair of the Russians prevails over the black of the Mongols, while the broad faces and heads of the latter displace the oval ones of the Russians.

The example of the Serbs and Bulgarians is quite instructive. Szabo says in No. 8 of *Ausland* 1875: “The purely Serbian race is characterized by tall, slender stature and regular facial features. The Bulgarian race is characterized by a smaller and stockier build, and facial features different from those of the Serbs.”

Another reporter says: “In the Bulgarians, the narrow-slit eyes, prominent cheekbones, broad skull, sometimes dark complexion and hair testify to the Mongol admixture.” In 678, Hungarian Bulgarians, a branch of the formidable and, according to Middendorf, multiform Mongol people, came and conquered the Slavic land on the lower Danube. Few in number, they were, as so often happened, absorbed by the conquered, to whom they left only their name and some physical characteristics that

emerged here and there.

The fact that the mixture of blonde Slavs with dark Mongols is very old is already attested by the words of Procopius Bell. Goth. 3. 14, in which he calls the Slavs vTtfyvÖQoi, subrufi, somewhat red, that is, here, Brunette, auburn.

From the word *slowo*, the Slavs called themselves Slovenes, i.e. the speakers; and each of the two branches into which they soon divided called themselves thus, while they had a special name for the other branch. The southwestern branch called the northeastern Anten, while the latter called the former Lechen. Njemetz is the mute, i.e. the Germanic neighbor with whom they can no longer make themselves understood. The ancient name Wenden for the Slavs seems to be derived from the old Scandinavian *vand* = water; Wenden are therefore water people, swamp people, just like the Finns; both so named by their Germanic neighbors.

For a long time the Slavs sat quietly in their ancestral seats, expanding only at the expense of the Finnish peoples, when the Germanic migration of peoples from 200 AD onwards gave them room to the west and south. From then until the end of the 6th century, they took possession of the river valleys of the Vistula, Oder, Elbe, Saale, upper Main, and the lower and middle Danube. They penetrate into the Greek Empire, as far as the Peloponnese, from the middle to the end of the 6th century. "In the whole of actual Greece, in Livadia and Morea, as the place names testify, numerous settlements were soon together in masses, sometimes scattered individually among non-Slavs. In Morea there is a castle Weligost, like Wolgast in Pomerania; Morea, the modern name of the Peloponnese, is best explained from the Slavic *more* = mare, thus Seeland; the southwestern side of the Pindus, currently inhabited by Walachs, still bears the name Zagorje (za beyond, "jora-mountain, thus trans montana terra)" Schaffarik II. 226. 27.

The Slavs often tried to take Constantinople, or Oзарigrad, where there were Slavic military leaders in the service of the Greek emperors, just as we find Germanic generals in Rome. However, the Slavs never succeeded in seizing this high goal of their desires, their ambition, while the Germans soon enough became the masters in Rome, clearly demonstrating their superiority over their fellow eastern tribesmen.

More than half of Tacitus' Germania had been completely surrendered to the Slavs when the Germans conquered the Roman Empire. In a long and arduous struggle, through bloody battles and laborious colonization, German history of the last 1100 years has endeavored to slowly win back what was once quickly abandoned. This process is still far from over, but is in full swing today, as a glance at the German eastern territories from the Baltic Sea to the Adriatic shows.

But what the Slavs have lost in the west for 1100 years has been more than made up for them in the east: for every Slav village lost in the west, they have founded ten villages on Mongolian soil. These acquisitions are a consequence of the strengthening of the Slav tribes since a Germanic element has taken over their leadership. Scandinavians from the opposite coast, from Roslagen, the "land of the rowers", had been undertaking expeditions of various kinds to the Slavic lands for centuries. In the year 862, according to the Russian monk Nestor, the Scandinavian "Russian" military leader Rurik was elected by the Novgorodians to head their state. "Under the rule of the strict Russian princes, all the northern Slavic tribes were gradually united, voluntarily and by force, into a large state whose power was able to repel the attacks of the Scandinavian Normans and the Ural Finns and Turks, who threatened to destroy Nordic Slavism." (Schaffarik H. 74.) Rurik soon went to the land of the Dnieper, the most important part of ancient Slavonia. Kiev was conquered shortly afterward by Askold and Dir, Rurik's discontented countrymen. In 866 the Normans swam in 200 ships down the

Th. POsche. The Aryans. 9

Dniepr swam down into the Black Sea, plundering the Thracian coasts and laying siege to

Constantinople. In the year 906, 2000 ships went down the Dnieper; the ancient Aryan military route was in use again.

The mixed race of the Russo-Slavs developed a magnificent activity in the field of warlike conquest as well as in that of peaceful colonization. In the 11th and 12th centuries, the Novgorod fur traders on the Dvina reached the White Sea, the monastery of Archangel was founded and agricultural colonists followed.

From the Dnieper, the territory around Moscow was conquered and colonized in the mid-12th century. The four Finnish tribes living there were called Wessen, Merja, Murana and Tschuwaschen. It is said that the Finnish language, "Maski", is still spoken there today by the farmers in secret. Be that as it may, the "Muscovites" are certainly a mixed people of Mongolian Finns and Aryan Slavs. See on this:

Casimir Delamarre, *Les peuples slaves et Muscovites d'après Viquesnel*, in *Bulletin de la Société de Géographie*. Juin 1870, Août 1871. Castren says: "Les Russes que nous 'avons l'habitude de ranger parmi les Slaves sont donc, 'en réalité, une population extrême-mêle; tandis qu'au sud l'élément turc et mongol y entre pour une forte proportion, au nord l'élément finnois est de fait prédominant."

These facts are so evident today that one can only look back with a smile at the times of a century ago, when Schlözer and Stritter recognized the truth and the Russian government tried to suppress it. What does it change? Precisely because Moskovitien was a colonial country, it came to the forefront of the Slavic world. The descendants of Rurik, who ruled in Moscow, became the first among the Rurikings for the same reason that the Habsburgs and Hohenzollerns became the first among the German princes: they were vassal princes in a foreign

country, and therefore were able and obliged to lead a stronger, tighter regime than their cousins in the old homeland.

Prof. Ecker discusses in the *Archiv für Anthropologie* IX. 1. pp. 118, 119 the interesting investigations of Kopernicki on the skulls of the tumuli of Pokutien, southeast Galicia. These belong to the Bronze Age and the transitional period from bronze to iron. They contain in part skeletons of athletically built people. "The skulls of the Pokutien burial mounds are exquisite orthognathic dolichocephaly (mean skull index = 73), and differ in this respect from the skulls of the present-day population of these areas, the Ruthenians, who are typical brachycephaly (index =? U), in the most striking way. On the other hand, Kopernicki found a great similarity between the skulls from the Pokutien burial mounds and the dolichocephalic Alemannic skulls from southern German burial mounds and, in particular, from row graves described by the speaker (Ecker). And according to the author, very similar skulls have also been found in other places in Galicia, then in Ukraine, Volhynia and in the Kingdom of Poland, so that it may be assumed that in Galicia and the latter areas, very similar to the present brachycephalic population in southwestern Germany, a craniologically completely different dolichocephalic population preceded it." It is clear how important these finds are for science: they constitute the fourth southeastern corner of the European dolichocephalic quadrilateral, whose southwestern corner is formed by the Alemannic row graves skulls, while the northeastern and northeastern corners are represented by the skulls found in Hanover and West Prussia. And this fortress will be as impregnable as its southern model; from its battlements will be proclaimed loudly and irrefutably: there once existed over all Eastern and Central Europe a homogeneous, powerful, dolichocephalic people; what you now see in its place are the ruins of this people, mixed with a different type of material in excessive numbers.

Chapter XI

The Scythians and their allies

I am increasingly convinced that an important part of the Aryan drama once took place on the Dnieper: a mighty people arose there over the course of many years, and a large part of Asia was conquered from there. Herodotus (IV. 5.) says that Tar-gitaus, the progenitor of the Scythians, was a son of Zeus and a

daughter of Borysthenes, that is, that a mighty people once grew in the valley of the Dnieper. I have already quoted the admiring description that Herodotus gives of this river, and which is fully confirmed by more recent travelers.

Descending on this river, the Aryans came to the “black land,” chemosum of the Russians, “a broad belt of infinitely fertile soil, particularly suitable for wheat cultivation, which extends from the Orenburg Governorate in a southwesterly direction through all of central Russia.” (Cuno p. 90) It was here that the golden plow fell from the sky, that is, here the seeds of the agriculture already cultivated in the old homeland came to full development. In the valleys of the Dnieper, Dniester and Bug sat the “agricultural”, “law-abiding” Scythians of Aryan descent; to the east of them, in the waterless and treeless steppes, the wild nomadic Scythians with a large Mongolian admixture. Perhaps the report that the latter, the royal Scythians, regarded the former as slaves (Herodotus IV. 20.) is not to be related to political rule, but to be explained from the arrogance of the unbound, roaming nomad, who considers the occupation of the farmer, tied to the clod, as slavish.

There is no people of antiquity about whose ethnological position opinions are so widely divergent as the Scythians, and this is mainly because we have hard-to-combine eyewitness accounts about them. Herodotus and Hippocrates had both been to Scythia themselves and report on what they themselves experienced; in more recent times, another source has opened up through numerous excavations in ancient Scythia. Let us now take a closer look at these testimonies.

Aristotle and Galen (Ukert 289) describe the Scythians as having simple, soft, long hair that is reddish yellow; Clement of Alexandria says that the Scythians are all blonde. At the Maeotis we are told about Edvötot, who are probably Eäv&oi, blondes. The little that we do know about the Scythian language, about 30 words, fits this description very well. All of these words have an Aryan character, and most of them can be explained from Aryan languages. Scythians are depicted on excavated vases, and most of them have an Aryan appearance.

All this now seems to be contradicted by the description that the great physician Hippocrates draws from the physical appearance of the Scythians. He describes them as being very similar to each other, with thick bodies, extremely fleshy thighs, swollen stomachs and sparse hair growth. This description, that is quite certain, differs markedly from the usual description of the Aryans. Niebuhr and Schaffarik rightly think of the Mongols, the neighbors of the Aryans. Rawlinson, in his translation of Herodotus, adduces two more arguments in favor of the Mongolian character of the Scythians, although in the end he decides entirely on the basis of language. The first of these seems to carry weight. Herodotus tells of an illness that

castrates those it infests, who are therefore called Enarees, unmanly; the exact same illness is said to still prevail among the Nogai Tartars today. The second argument is that the Scythians drink kumyss, the well-known fermented drink made from mare's milk, which is produced in horse-hide skins by stirring and pushing with a long wooden stick. (S. Bär u. Helmersen, Contributions to the Knowledge of the Russian Empire, VII. p. 29 ff. Essay by Dr. Dahl on Kumyss.) Every day, fresh horse milk is poured into the old kumyss and turns into kumyss itself after a few hours. Animal skins are absolutely necessary; kumyss prepared in wooden vessels is flat and bad, apart from the fact that on the steppe, animal skins are more readily available than wooden vessels. Now let us hear what Herodotus says about the milk treatment of the Scythians (IV. 2.). They pour the horse milk into deep wooden vessels, around which the blinded slaves sit and stir the milk. What rises to the surface is taken and is considered the best part; the lower part is less valuable. Here, the talk is clearly about churning and not about making kumyss. The wooden vessels, the rising of the valuable butter, the buttermilk cannot be mistaken. But Herodotus, like a tourist, had also heard about the processing of horse milk and not about beating it, hence his statement that they make butter and buttermilk from mare's milk, which, according to Dr.

Dahl, contains only very little butter and cheese. Herodotus' account is therefore quite confused; he mixes the preparation of butter and kumyss, both equally foreign to the Greeks, thereby suggesting, albeit unintentionally, that we are really dealing here with a mixed race, which of course had only one and the same language. This is, of course, quite usually the case and proves that bodies mix easily enough, while, quite contrary to common belief, languages mix only with difficulty, and usually one completely displaces the other and alone.

The same result is reached by Bär, who speaks of the skulls he examined from old Scythian royal tombs (On Macrocephalic Skulls, *Memoires de l'Academie de St. Petersbourg*, Series 7. Vol. II): "According to these heads, the Scythians may be regarded rather as a Turkish people, or as a people standing midway between Turkish and Finnish formation. The mass

of one skull was short, rather broad, but not Mongolian. The other two heads, belonging to a young woman and an elderly man, were, in contrast, very long, and especially the male head was very tall, with a somewhat roof-shaped crown. Skulls of ancient Celts? Excavated in the Breisgau, those in Göttingen and Paris are also very similar." One would not be mistaken in seeing in the long-skulled Arier of the ruling race the bulk of the population on the coast of the Black and Azov Seas, while the masses of the people were Mongols or mixed-bloods of such. That Herodotus emphasizes the blondness of the Budini living farther north, allows the conclusion that the Scythians living by the sea were less blond. With regard to Hippocrates' remark about the Scythians' poor hair growth, I would like to remind you that Herodotus speaks of a people living east of the foot of high mountains, who were bald from birth, had broad, pushed-out noses and very long chins. This has always been recognized as a description of a Mongolian people; Middendorf's observation of the Lapps, Mongols in the broader sense, is remarkable: (Bär and Helmersen, *Contributions* XI. p. 178) "The mostly sparse hair on the heads of the Lapps seems to me to come from a dry scab that afflicted them severely as children and does not always leave them even in adulthood."

Many other aspects of the Scythians' customs and traditions, such as the fact that every Scythian had to cut off a piece of his ear when a king died, can be explained by the strong mixing of their blood with that of the Asians.

What happened to the Scythians? The so-called peoples disappear from history, and the name of the country is later generally applied to northeastern Europe. Such a numerous people are of course not completely wiped out, but large parts of it merge into other peoples. The Scythians had the misfortune that their country was on the military road from Asia to Europe and was therefore thoroughly "devastated". When the Mongols pushed into Europe, their natural route was along the northern shore of the Black Sea to the Danube and up that river. The Goths came from the Baltic to the Black Sea and were certainly harsh masters for those they subjugated. Under these circumstances, the Scythians sought refuge in the far north. They are known to the oldest Slavonic chroniclers under their name as strangers on Slavonic soil, for "Tchudes" can hardly be anything else but "Scythians" according to the Slavonic pronunciation. They lost themselves among the Slavs and northern Mongols; as a mixed people they were related to each of these races. The large amount of Aryan blood in the Finns can be confidently traced back to these Scythians fleeing northward, with Freiherr von Tettau; later, Swedes came to Finland, of whom the latest census counts 264,000 there, who naturally helped to give the entire population of Finland an Aryan character; what appears Aryan in Finland is borrowed from the neighbors. The situation is no different for other northern Mongolian tribes, such as the Syrjänen on the Pechora, to whom Freiherr v. Sterneck in *Petermann's Mittheilungen* (1874. 4. p. 139) attributes blonde hair, blue eyes, a strong build, but small stature.

At the anthropological conference in Munich, Virchow said: "Last year, in the pathological anatomical museum in Helsingfors, I looked at a collection of skulls that a Finnish researcher had excavated in

graves in the interior of Russia, behind St. Petersburg, in the direction of the Volga, at a place where he was looking for the primeval Finnish population, and I can assure you that among them are such excellent dolichocephalic skulls that a Germanophile could easily raise the question of whether these “row graves” with the “Frankish skulls” did not belong to a German tribe.” Of course I cannot speak for the “German-nomans”, but I would like to thank Virchow for drawing attention to a find that is of great evidential value for my theory. Those “excellent dolichocephalous skulls” apparently belong, if they are very old, to Aryan Scythians, who, under the name of Chudes, as we have just seen, subjugated the northern Finnish tribes, mixed with them and thus formed the largely blonde people of the Finns. If the skulls are younger, then they probably belong to Aryan Slavs, who, by chance free of Mongolian admixture (as one finds such individuals in every mixed people), preserved the pure old Aryan type in their skulls. The find is not at all strange, just as little as the blond Jews mentioned by Virchow at the same meeting.

The Scythians were neighbors of the Sarmatians, in the area bounded by the Caucasus in the south, the Caspian and Black Seas in the east and west, and the Tanais and Rha (Don and Volga) rivers in the north. Schaffarik explains their name as most likely coming from sara—steppe, and mat = people, thus Sarmatae = steppe people. (I. 367). The Kyrgyz Cossacks, or at least a large part of their descendants, call themselves Sare-Kaisaka, steppe Cossacks. The Sarmatians were divided into many tribes, among which the most distinguished were the Jaxamates, Roxalans, Jazyges and Alans. The Roxalans were probably named after the Alans of the Rha River (Volga), which is also sometimes called Araxes.

As for the way of life of the Sarmatians, we learn from ancient writers that they were complete nomads without fixed residences. They had tents lined with felt on wagons (kibitkas) with them, in which they used to stay; their herds would graze around these tents, and they would feed on the milk, cheese and meat. They are warlike, freedom-loving, unruly and so wild that even their women go into battle, which is why, it was said, their right breasts were cauterized immediately after birth. Archery, horseback riding and hunting are the daily occupations of the girls; slaying an enemy is considered a merit of the nubile maiden, who is not allowed to join with any man without it. So here we have the Amazons, the “breastless”, the nomadic women of the nomads, as we still encounter them today in Central Asia and South America, who made such an indelible impression on the easily ignited imagination of the Greeks. The cauterization of the right breast may be a fable, but in any case the right breast, which the Greek artist gives his Amazons out of a sense of beauty, is not conclusive evidence against it. In the Amazon saga in Herodotus, there is the trait that they intermarry with men from other tribes; I see this as an indication that the Sarmatians were a mixed people of Aryans and Mongols.

The Aryan part of the Sarmatians once came down the Dnieper, then went east around the Black Sea to the Caucasus. Förstemann wants to find our “high” in this name as in the well-known

“Caucalandensis”. Pliny, of course, says: “Sarmatae Medorum, ut ferunt, soboles.” This means for us only that a close connection between the Medes and the Sarmatians was noticeable in clothing, weapons, and language. We accept the testimony in relation to this connection, but understand the matter to mean that the Medes were soboles of the Sarmatians.

The name Sarmatians has been transferred quite wrongly to Slavs, as Schaffarik claims. The confusion arose because the name Sarmatians reminded of an ancient name of the Slavs, Serbs, whose labial sometimes even changed to m (Sirmium); but secondly because Sarmatians often penetrated into Slavic areas and mixed with Slavs. In any case, the Sarmatians helped to bring Mongolian blood into the Slavic family. We will leave the question of whether the name Serb and Sarmatian are related to the Slavic scholars, as this is a family matter.

Sarmatians advanced north to the sources of the Volga, where they became known to the Scandinavians, whose singers have much to sing and say about the Alanian seat of Asgard. Others pushed west to the

mouths of the Danube. Joined with the Germans, the Alans reached as far as Gaul and Hispania. In the latter country, a province still bears their name today, for Catalonia is = Gothaland, the joint possession of Goths and Alans.

The famous a/ror/a, that is, the leading away of Medes by the Scythian kings to the Don, is in itself too improbable to be taken into consideration. The Scythians have invaded Asia, admittedly; but we know of no government in Scythia at any time that could have had such a plan, which arises only from a wise form of government, such as the Assyrian or Roman. Savage peoples, like the Scythians, only carry away slaves from enemy territory, from whom they take everything except life, freedom, even sight according to Herodotus, and their descendants also nationality and language.

The Massagetae on the Jaxartes and the Parthians in the southeast corner of the Caspian Sea must, it seems to me, be understood as peoples with a similar makeup to the Scythians and Sarmatians.

Ammianus Marcellinus says of the former: "Veteres Massagetae, crinibus mediocriter flavis." The *mediocriter flavis* clearly indicates a mixture of blonde and dark-haired peoples, the natural result of which is dark blonde and brown hair. The old silk traders, the Seren, were also fair-haired, and it is undoubtedly these peoples that the Chinese annalists, already quoted, describe as living from the Caspian Sea to Kashgar and the Jeunisei. Klaproth even claims to find an Indo-European element in the Manchu!

Massagetae is said to mean great Getae, main tribe of the Getae, while Rawlinson wants to find the meaning small Getae in the name Thyssagetae. The Getae at the mouth of the Danube are called Sarmatorum populus; according to this, they would have come from the eastern steppes, forerunners of the Alans, who themselves were descendants of the ancient Massagetae. Their name is said to be derived from *alin* = mountain; they would then be the exact opposite of the Sarmatians, inhabitants of the steppes.

The ancient writers often testify that the Parthes were descendants of the Scythians, and there is no reason to doubt this. The little that we know of them only proves that the proportion of Aryan and non-Aryan blood was probably different in them than in the Scythians and Sarmatians: the further southeast, the less Aryan blood. Justin (XLI. 2. 5) says: "The greater part of the Parthian armies consists of slaves. When an army of 50,000 Parthian horsemen opposed Anthony, there were only 400 freemen in his ranks, that is, only 400 of the higher nobility of pure Aryan descent. Vambery's blonde Turkmens may be descendants of the Parthians; in them I even think I can still detect an ancient Aryan inheritance. I think of the Argamaks, the wonderful horses of the Turkmens, which are large and strong and can gallop for 48 hours with two people on their backs. If one considers that the horses of all Mongolian tribes are usually small and ugly, it is difficult to understand how the Turkmens in their arid desert come by the tall, stately horses. I think of the Nisaeen pastures of Media as the homeland of this race, which was created by long-continued selective breeding and now maintains itself, tenaciously, like any organism. Incidentally, Ammianus Marcellinus explicitly notes that the Alans, who once lived in the same areas, considered their horses to be their greatest possession, just as it is for the Turkmens today. The long-standing struggles of the Parthians with the Romans are not relevant here, as they contain no ethnological aspect. But this is the case with another fact concerning this people, namely, the conquest of the Indus region by the Parthians in the second century BC. (128-126). As late as the middle of the second century AD, these "Indoscythians", of whom history knows so little and about whom we have only been informed to some extent in the last 30 years through the discovery of coins, still ruled over the Kabul and Indus regions. What interests us here above all is the fact that "Scythians" are advancing from the Black Sea to the Indus. One and a half millennia before them, related peoples had done the same, as we shall soon see. The Jats tribes on the Indus are thought to be descendants of these conquerors, and the name Getae, which seems to be at home with the steppe Ariadne, is thought of. In

any case, as their present appearance proves, they are so strongly mixed with non-Aryan elements that little of the Aryan blood remains.

Chapter XIV

The I r a n i a n s.

I am of the opinion that the Indians, Persians, Medes, who called themselves "Aryans" and must have lived together for a long time, as evidenced by the similarity of their languages and customs, reached their final places of residence through the "Caucasian Gateway". There are two reasons for this opinion. The accounts of the ancients link the Medes and the Sarmatians, the former living on the southern slopes of the Caucasus and the latter on the northern slopes; in the Caucasus itself, however, we find a people related to both, who call themselves Iron, Iranians. This establishes a continuous chain stretching across the Caucasus. The route from the mouth of the Dnieper via the Bosphorus to Media, Persia and India, as Latham wants, is too circuitous, although one must admit that it is a possibility. The route through the Ural Pass, between the Ural and the Caspian Sea, is supported by the fact that it passes through the desert regions that were the ancient homeland of the Mongolian peoples and could only have been used by peoples who assimilated with the latter, mixed with them and then always remained at a low level of culture, such as the Massagetae, Parthians and probably all blonde peoples who lived as far as the Chinese border. The route through the passes of the Caucasus was the shorter one and avoided too much assimilation with allophylous peoples. There were three routes from the Black Sea to Asia: through the Ural Pass, through the Caucasian Pass, and across the Bosphorus; the Aryans took all three of these routes, as one would expect from such a powerful people. Benfey has long since drawn attention to a circumstance from which the early separation of the Aryans in the narrow sense from the people as a whole and their longer coexistence among themselves can be seen. The forms corresponding to the Sanskrit root *mrig* have acquired the meaning of milking in the Greek, Roman, Celtic, Germanic, Slavic and Lithuanian languages, while the southeastern Aryans, Indians and Iranians retained the old root *duh* for this concept. This proves to me irrefutably that the Greeks moved around the western end of the Black Sea, and that there is no special connection between them and the Aryans in the narrow sense, except for the general relationship, as has recently been claimed, especially by Sonne.

A dispute has arisen as to whether the Aryans found an indigenous population in Iran. The most recent historian of the Aryans in Iran, Spiegel, is very reluctant to give much weight to the arguments for such an indigenous population, as put forward by Norris and M. Niebuhr. I believe that Norris and Niebuhr have fallen short of the reality. For them, the main argument is the existence of the second language in the trilingual inscriptions of the Persian kings. As is well known, these kings published important political documents in three languages, side by side, on rock faces smoothed by giants. The language of the first section was Persian, that of the third Semitic; the second language, still unknown, must of course also correspond to a race that lived in the Persian Empire. These, it was rightly concluded, must have been the original inhabitants, who were first subjugated by Semites and then, together with them, by Aryans. At present, these inscriptions of the second section are being explained on the basis of Turkic languages, and apparently with complete success. The most important scholars (see Oppert. Z. d. d. m. G. XXX. 1.) consider the language of the second section to be Median, which in fact seems to correspond entirely to the circumstances. If Herodotus (VII. 62) says that the Medes were formerly called Aryans, and if all or most of the Median names handed down to us are Aryan, it seems that we have here one of the many cases in which a minority of conquerors is absorbed by the majority of the subjugated and even adopts the language of the latter.

Now there is a living testimony to such an indigenous population that speaks more strongly than the language of the second group: it is the physical makeup of today's Persians. They have dark hair, eyes,

and skin, but they are not as dark as the Mongols, i.e., they have all the characteristics of half-castes, to which I also count the abundant growth of beards.

In Persia itself, as far as I can see, the old Aryan type is no longer found; but the mountains all around preserve it, as evidenced by the Ossetians, Kurds, Afghans and the very strange Kafirs or Siahposch. These are a wonderful people on the southern slopes of the Hindu Kush, living on tributaries of the Indus. They have bravely managed to keep all invaders out of their valleys. Their land yields little grain, but fertile mountain pastures feed countless herds of sheep and cattle, and the slopes produce abundant grapes. They prepare wine, which they drink from large silver vessels on festive occasions, sitting around mighty oak tables. They and their neighbors, the Dardas, who have recently been studied by Leitner, often have blue eyes and light brown or blonde hair and very European features.

I will also mention that the stately build of Persian women is especially mentioned by the ancients; today this is no longer apparent, since climate and continued mixing with Mongols have caused it to disappear. The complexion of the Persians has become so dark for the same reason that Vambery says that the Turkmens bordering Persia have become much darker than their fellow tribesmen living further north due to mixing with Persians.

Outside the political borders of Persia, in Central Asia, two classes of people are widely spread that we must mention here: the Tajiks and the Sarts. The former are in every respect, in appearance and language, Persians, while the latter owe their existence to a further mixing of the Persians with Tartars, and have thickened their Aryan blood even more with Mongolian blood. This is evident in their appearance; they are smaller than the Tajiks, have fuller, rounder forms, moderate beards, rarely blond hair, often red hair, which often occurs in half-breeds of blond and dark-skinned people. The Sarten have the language of their Turkic mothers, but often interspersed with Eranian elements.

Iran is a dry and hot country that did not suit the nature of the immigrating Aryans as well as their old homeland, a circumstance that gave the indigenous people a great advantage over them. Large deserts cross the country, and agriculture is only possible with irrigation. Since this is not feasible everywhere, we see large parts of the country uncultivated, others very little, and the population is therefore sparse and scattered, which must have a decidedly adverse effect on their development. The old tribal life was continued, some undoubtedly enriching themselves by acquiring the knowledge of the natives in agriculture, fruit growing, and animal husbandry: camels and donkeys were added to the old tamed animals of the Aryans. The natives were unquestionably enslaved, so that a certain prosperity was brought about at first, but just as surely the downfall of the nation was prepared.

It is a well-founded conjecture of Rawlinson's that the fire worship of the Iranians belongs to the original population and was taken over from them; the burning oil springs might easily provide the occasion for such a cult. Recently, Spiegel, the most diligent Th. Pöeche. Die Arier. 10

VnOOglC

researchers of Iranian history, have been trying to prove Western Semitic and Eastern Buddhist influences on the religion of the Iranians. The most thorough investigations have not been able to prove Zarathustra (Zoroaster) as an historical . But his image does bear features reminiscent of both the Hebrew prophets and Sakyamuni (Buddha). To the former we count his conversations with the deity and the formal mission he receives from it. Sakyamuni is reminiscent of the fact that he is said to be of royal descent and that he begins his teaching ministry in his 30th year, having already given wonderful examples as a child. If one was previously inclined to believe that traits of Genesis were borrowed from the Zendavesta, one now assumes that both drew from ancient Assyrian-Babylonian sources and therefore sometimes resemble each other.

So only the religious speculation of the rigid dualism between good and evil, between the world of Ormuz and that of Ahriman, would remain as an undoubted Iranian product. It is not without good

reason that Iran's physical and ethnographic contrasts have been used to explain this dualism. Here, parched deserts; next to them, well-watered, cool mountain landscapes; the scorching heat of summer and bitter cold of winter as a result of the excessive continental climate; Aryans and non-Aryans, Iranians and Turanians in eternal struggle! Only a militant race could give rise to the speculation of dualism.

If we compare the religion of the Zend-Avesta with that of the Vedas, it will be found that the latter presents us with an older form of religion, while the former shows us a later form, modified in many respects. As is usually the case with such transformations, so it is here: celebrated deities of an earlier period are relegated to a place among the evil spirits of a later one.

Iran's religious history is a wonderful reflection of the configuration of the country, which lacks a center from which the whole could be dominated. Only in the peripheral mountain ranges, in Media and Persia, are there good positions, but they are located on the outside, eccentrically, and can never serve the purpose in the long run: everywhere, the door is open to foreign influence. We see strong Semitic influence in ancient times, which finally took hold of the people in a modified form, as Islam. Perhaps it is due to the strong admixture of Aryan blood that the Iranians today still separate themselves within Islam as Shiites.

What we know of the moral life of the ancient Iranians shows enough traces of ancient Aryan virtue. It is incomprehensible to me how Spiegel can conclude from the insistence on truthfulness in the Avesta that the ancient Iranians were dishonest. Their present descendants certainly are, but their ancestors held truthfulness in high esteem. If one wanted to conclude from the frequent admonition to be truthful that it was absent, then one would also have to assume that the Persians were bad horsemen and archers, since, as is well known, the main emphasis of education was placed on riding, archery and speaking the truth.

The harem system of the court penetrated from Semitic Babylon and Assyria into Media, and from there into Persia, and naturally had its ample share in corrupting national life.

The western part of Iran was subject to Assyria for centuries and received from there greater ideas of political life, which until then had probably never gone beyond tribal relations among the Aryans. As the power of aging Assyria declined, the Medes felt the strength within themselves to become independent and extend their rule over all of Iran. When the K also grew old, their Aryan fellow tribesmen rose up in Persia and seized the hegemony of Iran. All the land in the east as far as the Indus was subdued, and 10* the old Semitic empires in the valleys of the Tigris and Euphrates were also subdued: all of Asia Minor obeyed the great Persian king, and even Egypt was temporarily subjugated.

However, the power of the empire is not able to properly guard the open side in the northeast. From there, the ancient irreconcilable enemies storm on their steeds without ceasing, bringing destruction: Turan is the never-ending source of all suffering for Iran. But one should not understand the antagonism in purely ethnological terms, as Aryans against Mongols, because there were many Aryan elements among the Turanians that had become Mongolized, while, as we saw above, Iran included a large native population of non-Aryan tribes. It was rather the contrasts between settled and nomadic life that were at odds with each other and were also ethnically colored: the Aryans have always tended towards a settled life, while the Mongols are experienced nomads.

They put up a brave fight, as the Aryans always did, but it is Iran's fate to bleed to death in these eternal wild feuds. The Iranians call those wild equestrian peoples of the northeast Saka; Scythia may be just another form of the word, perhaps derived from 2'axd^g, as Rawlinson wants.

The national dynasties could not save Iran; in the end, we even saw a Turkmen dynasty ascend the throne. Thus the millennial struggle between Iran and Turan ended with the victory of the latter; Iran claims nothing against the victor but its language. Of course, a new Aryan wave from the north could

easily change these conditions fundamentally.

The mighty struggles between Iran and Turan found their echo in the peculiar poetry of the Aryans, the epic. Firdusi's national book of heroes is a worthy link in the chain of Aryan epics, in which the magnificent heroism of this great tribe finds its poetic glorification.

Chapter XV.

The Indians.

India is fateful, if not for the Aryans, then at least for the Aryan theory. When, a hundred years ago, the Sanskrit that was once spoken there became known in Europe, it provided the impetus for the recognition of the connection between the Indo-European languages and the discovery of the Indo-European language family, of which it preserves the oldest form. But so powerful was the impression made by this extreme southeastern limb of the group that it attracted the center of the group in theory very close to itself, and thereby distorted and disfigured the appearance of the same. One closed one's eyes to the great difference in the physical makeup of the Hindus and the European Aryans, which D'Omalius d'Hallooy often emphasized, and followed the language alone.

Let us hear the great authority on India, Lassen, who says the following in vol. 408 of his work: "The Aryan Indians belong to the Caucasian race by virtue of their language and physical type; their darker skin does not reach such a degree of blackness that we could not deduce it from the effects of climatic conditions. The Caucasian race easily takes on black shades through mixing and through the continuous effect of a hot climate." This is the view that was current in the past, and for which we can hardly hold the philologist responsible. I am merely pointing out the contradiction contained in Lassen's assertions. First, he boldly asserts, admittedly without any reason for his assertion: "Their darker skin color does not reach such a degree of blackness that we could not derive it from the effects of climatic influences." So here it is the climatic influences alone. But in the next sentence, it says: "The Caucasian race, through mixing and through the continuous effect of a hot climate, easily takes on black shades." Here the only true cause of the dark coloration is mentioned in conjunction with the false one, apparently because Lassen felt that what he had said first, "climate alone does it," was not justified.

It is appropriate here to draw attention to a circumstance that must have contributed to a great extent to the change in the type of the Sanskrit-speaking population of India. The subtropical climate of India must have had a harmful effect on the conquerors coming from the north, and there must have been a high mortality rate among them. Today, the new conquerors of India, the English, can hardly raise children in India; they therefore send them to cooler countries from the age of three to seventeen. Despite this precaution, there is no third generation of purely northern European descent in India, as an intelligent lady, the wife of an English official, who lived there for a long time, has informed me. I particularly recommend this highly important fact to those who still tell us so much about Aryans in India today. These circumstances, however, only apply to the children of pure Aryan race: blind men whose fathers are blonde Aryans and whose mothers are natives have a much better chance of surviving. As it is today, it was the same thousands of years ago: the subtropical climate of India quickly decimated the ranks of the conquerors of pure Aryan blood, making room for the half-castes.

In no country with an Aryan language has the old physical type of the Aryans disappeared more than in India, from which we can conclude with good reason that the Aryans were far from the center of distribution and that their immigration was numerically small. Although the majority of today's languages in India are Aryan, the people are no longer physically so. If you open the four volumes of photographs of the natives published by the Indian government a few years ago, you will find nothing but simple-haired Negroids and mulattos!

But how could it be otherwise, since the Aryans already arrived at the Indus strongly mixed with allophytic components? In India itself, however, they encountered a population that was numerically far

superior to theirs. Subtropical countries with abundant irrigation generally tend to have a numerous population, as the overabundant soil can easily feed one. In the dark population that the Aryans encountered in India, it is believed that two different strata can be distinguished in terms of physical education and language. The oldest stratum is formed by the Gonds, Bils and other tribes in the mountains and swamps of India. They were driven there by Dravidian conquerors who once came down over the Himalayas, and still live in Madras with their peculiar language, Tamil and its cognates. The arrival of the Aryans at the Indus is placed in the period around 1500 BC, from where they slowly took possession of the country, partly using the aborigines, the princes Hanuman “monkeys”, as allies against their Dravidian masters. In the epic Ramayana we have a poetical account of the conquest of the Deccan and Ceylon by the Aryans, and this is a comparatively late event; all that went before can only be inferred from the circumstances. The conquest of such a large country, with so many obstacles in its way, was naturally a process that took centuries.

Small Aryan tribes lived along the Indus, maintaining an independent existence under tribal chiefs. Their wealth consisted of herds of cattle and horses, which they obtained from their gods in return for gifts. They will offer horses, they will offer the juice of the Soma plant, which they themselves so love, for “mixed with whey, barley flour and a wild-growing grain, and made to ferment, it produces a strong intoxicating excitement, it gives nourishment, health, protection and immortality!” “Through your guidance,” it says in the Vedas, “our courageous fathers among the gods have acquired treasures.” It is highly characteristic of the Aryans that they are always seeking to discover and enjoy intoxicating substances. The Aryans in Iran and India use the soma plant for this purpose, while their more civilized cousins in Scandinavia, the berserkers, eat the fly agaric and perform their heroic deeds in the intoxication it produces. (See Schübel, *Die Pflanzen Norwegens*.) The life of the herdsman fills their whole existence; language borrows expressions from this life, which in the course of time acquire a more abstract spiritual significance. Gopa originally meant “cowherd”, but later came to mean “prince”; gotra is the family of cows and the genealogical tree; gokara is a cow pasture and the field of sensual perception; goshta is a cow corral, assembly, and entertaining conversation; gaviM is the desire for cows and battle.

In the course of time, the following four castes developed in India: first, the priests, the Brahmins, the holders of all knowledge; then the warriors, the Kshatriyas, from whom the kings emerged; thirdly, the common freemen, the Vaisyas. All three of these castes are Aryans, or are at least regarded as such; as such they are called dviga, twice-born. The fourth class is the Sudras, the ancient “black, long-haired” aborigines on the Indus, whose name is then applied to all those who are incorporated into the Indian state. These classes or castes are called varna in Sanskrit, which means color, a new proof of the ethnographic diversity of the “Indians”.

From the Indus, the conquerors found their way into the Ganges valley, which they gradually subjugated completely, and in which the highest flowering of Indian life unfolded, while the Indus region increasingly receded as the land of the unclean and the uncouth. There on the Ganges, between 25° and 30° north latitude, lies Madhja de\$a, media terra, the innermost heartland of India, the most pleasant abode, the motherland of all Indian culture, while further towards the Indus, on the Sarasvati, was Brahnavarta, the old model country of Indian civilization. The true land of the Aryans extends, as it is described in Manu's Code, along the Ganges as far as the black gazelle goes, as far as the hill country reaches; Bengal is thus excluded. In the Himalayas, the Kali River forms a remarkable dividing line for the population, according to Lassen, whose work I use for all the ethnological data cited here: to the west, so-called Aryans, to the east, original inhabitants; next to the Hindus, the Kha\$a, live the Ravat or Ragi, except for a few families who have merged. They have very dark skin, with frizzy hair almost like that of a willow, and a strange language that is not Sanskrit; they consider themselves to be the original

inhabitants.

In the west, the Brahui of Balochistan have short, thick bones, round faces and flat features instead of the slender build, long face and sharply defined facial features of their compatriots. They consider themselves the original inhabitants of their highlands. The language, although overgrown with foreign elements, shows a similarity to the languages of the Deccan. The black color of these tribes is particularly striking.

However, the greatest mass of the native element is found in the south of the Ganges, in the Vindhya range and the Deccan. Let us listen to this: "The Aryans came to the Deccan in small numbers as converting and forming settlers: they were able to spread their culture, not their language. In the Deccan, with a few exceptions, we find Aryan religion and Aryan law introduced, but the language, although heavily mixed with Aryan enrichments, is preserved in forms and the most original words and peculiar. In Vindhya, on the other hand, where the language has been preserved, as among the Gonda, Kanda, and Paharia, nothing or very little of Aryan culture can be perceived." These, then, are the descendants and cousins of the 'monkeys,' the subjects of King Hanuman in the epic. The inhabitants of Guzerat are darker than some others; two-thirds of them are Koli, ancient aborigines. Likewise, the inhabitants of Bengal are described as small, weak, timid and black; those of the Deccan as small and black, while the Hindustani, the inhabitants of the middle Ganges country, are "large, robust, warlike and light-colored," i.e., have more Aryan blood in their veins than the others.

Surely such a flood of facts should be strong enough to sweep away the old fallacies about the Indians and show them to modern science as what they are: Negroes and mulattos who knew how to preserve the magnificent language of some paternal ancestors. Subtropical nature has physically and intellectually overgrown the Aryan type in India and stifled it in its abundance.

The age of Indian culture is usually overestimated; it cannot be compared with that of Babylonian, Egyptian, or Chinese culture; its highest flowering seems to have been shortly before Alexander the Great; and it is also credited with too much originality. An important question in this regard is the origin of the Sanskrit alphabet, which, for convincing reasons, is also derived from Phoenician.

Chapter XVI.

Thracians, Pelasgians, Hellenes, Armenians.

The Aryans moving eastward around the Black Sea reached the Caucasus, and through its gates Iran and finally India, where the last faint waves of the Aryan flood, as we have just seen, ended in the dark sea of peoples. The Aryans moving west around the Black Sea came to the outlet of the Danube, which they eagerly went up, like fish moving up the streams at spawning time. There, in the fertile plains of the lower Danube, they lived for many centuries, from there they advanced over the Haemos, filled the Haemos peninsula with their tribes, and finally went from there over the Bosphorus to Asia Minor.

Let us first listen to historical evidence of the migration of Aryan tribes from Europe to Asia Minor, as compiled by Cuno (*Die Skythen*, p. 268 ff.). Among the allies of the Trojans, Homer mentions the Trakians on the Hellespont, the Kikons on the Hebros, who lived to the west of them, the Paeons on the Axios; next to them the Paphlagonians and Eneters, the Mysians and Phrygians, the Maeonians or Lydians. According to Eustathios, Thracians lived not only in Europe but also in Asia, because, according to Arrian, Thracians migrated from Europe to Asia at the same time as Phrygians and Mysians, drove the Cimmerians out of Bithynia and took possession of that country. Xanthos, the Lyder, who wrote about a generation before Herodotus, had already handed down that at the time of the Trojan War Phrygians had immigrated from Europe and the north Pontine countries in Asia (Strabo 680). Herodotus reports the same (VH. 73): the Phrygians were once said to have been neighbors of the Macedonians; in Europe they were called Briger, but in Asia they changed their name. The Armenians are descended from the Phrygians, Herodotus continues. The same is reported by Eudoxus of Cnidus,

who is 50 years younger, who also mentions the great similarity of the two languages; Herodotus says that the Armenians had the same weapons as the Phrygians. The Bithynians had an old tradition according to which the homeland of their ancestors had once been at Stymon. Herodotus once (I. 28) even calls them Thracians, and also speaks of Thracians in Asia (III. 90). Pliny says V. 145: "Sunt auctores transisse ex Europa Moesos et Brygos et Thynos, a quibus appellantur Mysi, Phryges, Bithyni." Strabo often speaks of Thracian migrations to Asia Minor.

In view of such testimonies, any doubt about the migrations of Aryan tribes from Europe to Asia across the Propontis must surely be silenced. Now it is also easy to explain Asia = Aria; Lydia, conquered and colonized by the Aryans from Thrace, was first called that with a change between r and s, as so often in the Aryan languages, and in the course of time the name extended farther and farther, until it covered the whole vast continent. The country received the name from the people who migrated, not the other way around.

Other Aryan migrations also began in the lower Danube region. The Hellenes reached their residences from here, as Heyne already suspected a hundred years ago in his treatise: "Suspiciones de Graecorum origine a septentrionali plaga repetenda." Before him, Leibnitz had pointed to Scythia as the starting point of the Greek migration. Likewise Jacob Grimm says, *History of the German Language*, p. 804: "The Greeks also moved from the northeast into their homeland in a southwest direction; they must have traveled through Thrace, Macedonia, Thessaly, and Boeotia to the Isthmus and Peloponnese near the Black Sea."

How little attention is paid to the views of such men in our country is proved by every Greek history in which the Asian origin of the Greeks is asserted as a dogma without further ado. Curtius, for example, begins his Greek history, instead of examining this question, with a lyrical outpouring about the identity of the air and landscape on both sides of the Aegean Sea, from which it follows to him that the Hellenes migrated from Asia Minor to Greece.

In the article "Indogermanischer Sprachstamm" (Indo-Germanic Language Stem), in Erseh and Gruber's *Encyklopädie*, Pott says on p. 64: "A d e l u n g in Mithridates v. II. p. 339 presents us with a Thracian-Pelasgic-Greek language and people trunk, under which he includes 1) a Thracian-Illyrian main trunk a) in Asia Minor, b) in Europe; 2) the Pelasgic, 3) the Hellenic-Greek, with many subdivisions. This is now precisely the hypothesis that I consider to be true and am willing to defend. Pott objects that Adelung has not provided the proof of the relationship between the Illyrian and the Greek. Since Pott wrote this, the beautiful investigations by Hahn and Stier into Albanian, the remnant of the Illyrian language, have taken place, and perhaps Pott has been converted in this case, as indeed happened to him in the question of Celtic, which, according to him, should not be an Aryan language either. The two researchers mentioned have undoubtedly proven an Aryan core to Albanian; I will therefore not go into the linguistic aspect of the question any further here, but will instead draw on a physiological argument. If the ancient Thracians and Illyrians are Aryans, then they and their descendants must also be, either entirely or in part, blonde and blue-eyed. This is the case. The majority of today's Albanians are very blonde and blue-eyed; furthermore, we have evidence about the appearance of the ancient Thracians that confirms the same. Aristotle and Galen (Ukert 289) give the Scythians and Thracians on the Pontus plain, soft and long

158 Second Book.

4

hair, which is reddish-yellow and thin; Galen remarks: "The Celts, Germans, Thracians and Scythians have cold and moist skin, which is therefore soft, white and hairless. (In Cuno, p. 298.) We have here, then, direct testimony to the white skin and reddish-yellow hair of the Thracians, the sure indications of Aryan descent. There is also at least indirect testimony for the blue eyes of the same people. Clement of

Alexandria mentions that the Thracians make their gods blond and “blue”, which can only mean blond and blue-eyed. The Getae, who are reckoned among the Thracians, are always called flavi Getae; and so the physiological proofs of the Aryan descent of the Hemus peoples, and thus of their kinship, could be multiplied ad infinitum. In the face of Pott's assertion that Adelung's hypothesis cannot be proved, we say that history, language and physical habitus uniformly prove the existence of a Thracian-Pelasgic-Greek branch of the Aryan race, which extended from the lower Danube to Asia Minor.

How easily the old riddle of the Pelasgians is solved on the basis of this hypothesis! The Pelasgians are Aryan tribes of the Haemos peninsula; their oracle at Dodona alone, where the voice of the god is heard in the rustling of the oak treetops, speaks loudly enough for their Aryan descent. Their name is derived from TidZca, formerly, old, as has been suggested so often, but always contradicted by those who have no eye for the simple and natural. Aeschylus calls Pelasgos the son of Palächthon (Suppliants 250-258). na).alyxkov is obviously, as Cuno also wants (1. c. p. 257), “Altland”, the designation of a country, which only through later misunderstanding becomes the designation of a man.

From time immemorial, Aryan tribes had taken possession of the land on both sides of the Haemos as far as Asia Minor,

when the Hellenes rose up and made them the ruling tribe. The Arcadians therefore call themselves Proselleni, i.e. pre-Hellenes, as has long been correctly recognized. Two cases are now possible: either the Hellenes were a Pelasgic tribe, living among the others, which developed particularly successfully and, driven by an inner sense of power, subjugated the surrounding related peoples in ever widening circles and imposed its dialect on them, or the Hellenes were Aryans from the north, never belonging to the Pelasgians, who made their way through them with the sword. The first case seems the more probable; it would then be a process that can be observed so often in history, for example with the Romans.

Gladstone in his *Homeric Studies* and the *Juventus mundi* interpret the relationship between the Pelasgians and the Hellenes exactly as it was presented here. The same is done by F. v. Löher in his excellent “*Griechische Küstenfahrten*” (Supplement of the *Augsb. Allg. Ztg.* 1874). Of course, the two writers do not present the whole truth. Neither of them can provide a satisfactory explanation for the great difference between the Aryan Pelasgians and the Aryan Hellenes, and yet at least one reason is very obvious: there was a numerous indigenous population on the Haemos peninsula, with which the first Aryan wave, the Pelasgians, encountered and incorporated. Gladstone outright denies the existence of such a pre-Aryan population. On page 32 of his *Juventus Mundi*, he writes: “The relation between this older (Pelasgi) race and the Hellenic tribes leads to the conclusion that both were alike derived from the Arian stem. And there is no reason to believe that there were any earlier occupants of the Greek, or of the Italian Peninsula, than the group of tribes that was called Pelasgian. Neither of these countries presents us with remains belonging to what is called the stone period

of the human race, when implements and utensils were made of that material, and the use of metals was unknown.

Gladstone makes the refutation easy for us; his main argument is that no stone tools have been found in either Greece or Italy. This is not the case: on the contrary, no country produces more and more beautiful stone tools than Italy, as Gladstone can now easily convince himself of from the report on the anthropological congress in Bologna. This congress did not take place until 1871, so after the writing of Gladstone's two papers, but the collections of stone weapons in Italy already existed at that time. Greece has been less explored than Italy, but stone tools have also been found there. Schliemann found a stone hammer in Mycenae; Mr. v. Ducker presented Greek antiquities at the meeting of the Berlin Anthropological Society on April 18, 1874 (report on this in the *Correspondenzblatt der anthropol. Society* p. 94). They were mainly wedge-shaped polished stone axes of small delicate form made of

gneiss, diorite, siliceous slate and iron silicate; the places of discovery were Attica and Euboea. In addition, the collection contained a large number of fine obsidian splinters, together with corresponding cores of this mineral, 3 to 4 centimeters long.

The finds on Santorini also belong here, where beautifully shaped vases of very significant size were found under a layer of tuff, containing grain and fine seeds, evidence of an advanced culture that showed no trace of metal use.

Now, as I explained in an earlier chapter, stone tools, at least polished ones, are no longer proof of a pre-Aryan population for me, since I ascribe such tools to the Aryans themselves. The sole purpose of the above was to show how poorly founded the judgment of Gladstone, whom I otherwise hold in high esteem, is in this matter. I had to take note of Gladstone's statements all the more here and refute them, since he is a good representative of a class of scholars who, seizing on the writings of the ancients, either pay no attention at all to more recent investigations or pay far too little attention to them.

I base my argument for a pre-Aryan population of the Haemos peninsula on the appearance of its inhabitants, which will probably not differ too much from that of the ancient historical inhabitants of those areas. The majority of the present-day Greeks are far removed from the ancient Aryan type, and the ancient Greeks demonstrably had two types, the Aryan, to which Iğav&og Mev&aog belonged, and the Anarian, with all possible mixtures of both types. Where does this type, which is predominant today, come from? The simplest assumption is that it comes from a small, dark native population. It strikes me that Mr. v. Löher, who pays so much attention to the appearance of the people he visits, does not describe the blond type on the Greek islands even once. The Pelasgians, as the first Aryan wave in those countries, mixed their blood with that of the indigenous population, and the people who emerged from that mixture clearly showed, as is always the case, the characteristics of both ancestral races, and were therefore no longer considered equal by the Hellenes, the incoming pure Aryans. Allow me to cite a striking analogy to make the relationship very clear. The Hellenes faced the Pelasgians as the Scots and the English face the French habitants in Canada today. Both speak Aryan languages, but the former have, due to mixing in ancient times in Europe and more recently in America, much more non-Aryan blood in them than the latter, and are therefore not considered equal, pushed back, and in the stronger Th Pusche the Aryans.

Nationality under. One reads in Kohl's excellent book on Canada how the French habitants feel almost as autochthones towards the "Europeans", and one will find the comparison with the Pelasgians, the sons of "Altland", exactly accurate.

Where there is talk of a mixture of types, one should never forget the slave trade as one of the main mediators. Thus the prophet Joel curses the Phoenicians for selling members of the Jewish nation into slavery to the Greeks; in any case, there is a large Semitic element among the Greeks.

Schliemann's excavations in Troy, yes in Troy, despite the arrogant and ill-founded protest of so many German scholars, show, by the way, exactly like the finds on Santorini, a pre-Aryan world with better-formed clay dishes, buried under an Aryan layer with worse-made vessels. The warlike, wild Aryans, with their stone and iron weapons, broke that peaceful culture like their vessels, and initially replaced them with their rougher forms, until gradually a fusion of the races and their cultural forms, under the influence of the Semites, produced a third higher one.

Since I found myself in Asia Minor by mentioning Troy, I will share the following information about a people belonging to the group we are dealing with here, before I completely limit myself to the consideration of the Greeks. It seems that we have to count the Armenians among the Aryans who crossed the Bosphorus to Asia. In No. 6 of *Auslands* from 1872, Prof. Justi, using Patkanof and Lenormant, says: Greek writers trace the Armenians back to Phrygia, but Herodotus only knows them in the western part of the country; the larger part of Greater Armenia is inhabited by Colchians,

Alarodians, Saspeirs and Matiens. The Alarodians seem to be Urardians Araratians, which, however, is taken from the name of a province, the mountain is called Masis. Around the 7th or 6th century BC, the Armenian people began to immigrate from the west, absorbing some of the old population and displacing some of them to the northern regions. Among the Armenians, the Hai(k) gender was dominant; the inscriptions of Van, written before the 7th century, are not Aryan. Herodotus knows the actual Armenians near the upper Euphrates, near the Phrygians. The Armenian language has now been clearly recognized as Aryan, but as is to be expected with a last offshoot, it has weakened and crumbled in sounds and forms, so that its recognition as an Aryan language met with great difficulties.

Now back to the Greeks. We see this people emerging from a union of the Pelasgians and Hellenes.

Perhaps we will catch a glimpse of the distant past of this people when we see the Helli or Selli living around Dodona, the ancient Aryan sanctuary, whose land is called Hellopia, i.e. the land of the Helli (yij de 'Ania in Scythian, Herodotus IV. 59). These are the people who were later called Hellenes, and who probably set out from here on their conquests. One could still cite in favor of this view that the Helli are also called Graeci, and that the Italic peoples applied this name to the Greeks, not, as was previously generally assumed, because the Graeci lived close to them, i.e. for the same reason that the French call the Germans Allemands, but because the Italic peoples knew the Greeks as the conquerors of the whole country; Graeci would thus be quite parallel to the name Hellenes, and not pars pro toto.

The two elements, the Pelasgian and the Hellenic, were joined by a third: the Thracian. The Pelasgians were herdsmen and tillers of the soil, inclined to a peaceful, settled life, while the Hellenes are the pure type of the warlike Aryans, bold, violent, enterprising, and rough. Let us hear Bernhardt on the 11* Thracians (Grundriss der griechischen Literatur pp. 197–99): “Far more clearly, but also more one-sidedly, the activity of the Thracians emerged in a moderate geographical area. From them almost the first institutions of humanity and a milder way of life proceeded. They appear as a nation rich in song, which began with forms of worship and sacred names; they even have certain personalities to show for, which are almost considered historical, but the opaque imprint of symbols was soon impressed on these individual names.” We hear of Thamyras, a famous public singer, of Orpheus and Eumolpus, the latter of whom had a significance in the Eleusinian mysteries. “From Pangaion, Thracians moved down into the valley of

Pieria, and there, as it were as mediators between the homeland and the future Hellas, in the starting point of the Greek lands, they first formed the religious song, the enthusiastic tone of the song of nature, which might accompany and consecrate a passionate dance. The high mountains with their springs and forests, immortalized by the luminous names Pindus, Olympus, Pimplea, Libethron, were the sites of that music and nourished it with inspiring power; the three deities of memory, exercise and song, called Muses, were the directors of it, while the priestly singers were called their protégés or sons. — — Then a Thracian procession took its place in Phocis around Mount Parnassus, and gave the oracle of Delphi, in accordance with its natural disposition, perhaps the first direction for a future poetic-religious profession; it then advanced to Helicon and the Boeotian spot Thespiä, in areas where the most vivid traditions, myths, musical cults, names of places, of heights and waters remind of ancient pi- eries. The extreme outpost of the Thracians is attested in the corner around Eleusis. The consecrations and mysteries of Demeter (#Œojuog>opog) and of the law-giving Triptolemus are indisputably regarded as having been founded by the Thracian Eumolpides, namely by Musaeus: in that the priestly consecrations are linked to the works and symbols of agriculture, they were able to quietly sow the simple seeds of morality and of the legal life.”

Thus we have recognized three different elements of the people as the roots of Greek life: the Pelasgians, the Hellenes, the Thracians, the nourishing, defending, teaching classes of Greece. This tripartite national life produced a bloom that opened toward the southeast, toward the light, to be fertilized by

the pollen of all the preceding cultures of the Orient. It was only through this fertilization from the outside that Greece was able to bear those fruits in politics, art and science that belong to humanity as xT^{ua} eg del, as a possession forever.

The mixing and fertilization had not occurred evenly and everywhere, hence the great differences and contrasts between the different tribes. The Dorians show us more of the pure Aryan stock, who set up a veritable barracks economy with their black soup in Sparta and produced a Leonidas with his companions, while the Ionians, on the other hand, have more of the blood of the indigenous people in them, they are explicitly called Pelasgians, and also indulge much more in foreign oriental influences, which is why they also produce the noblest things in art and science. Viscount de Rougö proves from an inscription at Karnak that at the time of its greatest prosperity, Egypt was also a naval power and had seized part of the Greek islands and the Greek mainland. The Phoenicians will have been the main element of this Egyptian naval power, and this would explain the Phoenician colonist Kadmus and the city name Thebes. Gladstone also wants to see a Semitic name in Marathon.

Only recently have two competent witnesses spoken out about the importance of the oriental influence on Greece and thus on Europe. Rawlinson and Max Müller at the Congress of Orientalists in London. Whoever still harbors doubts about this point should read what Max Müller so truthfully says about it. Without Oriental influence, Europe was a sad peninsula, and only through the light from the Orient has its present culture been awakened and raised. Likewise, Schelling says: "What is Europe, but the barren tribe, to which everything had to be grafted from the Orient and only through this ennobled." That is why the excavations of Schliemann in Troy and of Cesnola in Cyprus are of such far-reaching importance, because they allow us an insight into the development process of Greek or, which is quite the same, European culture. All of Asia Minor will provide us with important contributions to this, because this land was taken over by Aryan tribes who were familiar with Babylonian and Egyptian culture. Since this was written, the incomparable Schliemann has achieved even greater things: he found the tomb of Agamemnon with Agamemnon himself and all his treasures! Everything in it confirms the saying that the original culture of the Hellenes came from the East; but even more, it seems perfectly true that the most respected families of the Hellenes, such as the Pelopids, were colonists from the East. The sculptures in Agamemnon's tomb show us people with an Assyrian type, and Schliemann remarks about Agamemnon himself that he had a round head, just as the skull of a warrior found by Schliemann in Troy is round.

Just as in the Athenian torch race the exhausted runner handed his torch to another, who rushed towards the goal with new strength, so the exhausted Orient handed the torch of human culture into the hands of Greece, which quickly approached the goal with it, leaving its predecessors far behind on the track. Just as it is true that Greece received the foundations of all higher culture from the East, it is also true that the highest perfection in each individual branch of culture was only achieved by the Aryan Greeks.

Chapter XVH.

The Celts.

Further west, we find the powerful Aryan tribe of the Celts in Britain, Ireland, Spain, in northern Italy and between the Alps and the Danube; the center of their power is Gaul. Caesar found Gaul divided into three ethnographically distinct parts: Aquitaine, Gaul proper, and Belgium. Of the inhabitants of the second part he says: *ipsorum lingua Celtae, nostra Galli appellantur*. The Greek form Fakarai looks like an intermediate form and speaks for the linguistic identity of the two forms: just as we have the forms Vanen, Veneten, Venden, so we would have Galli, Fedora i, Kü.-rru. When one reads the never-ending discussions of French scholars about this simple point, one cannot help but be amazed at how it is possible to suspect all sorts of ethnological secrets behind such an easily explained, common variation of

a name.

In the Armorican dialect, *galluus* or *gallwy* means potent, valid, and it would be very much in keeping with the character of the people if they had called themselves the powerful, the brave; the people and the well-known birds could thus bear the common name of "quarrelsome".

The valley of the middle Danube is indisputably to be regarded as the ancient homeland, where Celts became Celts from Aryans. Fick in his *Comparative Dictionary of Indo-Germanic Languages* gives the route of the Aryans very differently from the one I am trying to establish in the present book. All the more remarkable is the complete agreement of the two routes with regard to the Celts, since Fick also assumes that the Celtic nation formed along the middle Danube (1st ed. 2nd ed.). The Celts could have reached their new homeland in two ways: either, and I consider this to be the more likely, from the mouth of the Danube, or up the valleys of the Vistula and Oder, over the Moravian Gesenke into the March Valley, and then down to the Danube Valley. The pile dwellings in Switzerland, Bavaria and Austria, which existed over long periods of time, are therefore to be seen as Celtic settlements, as Franz Keller already stated in previous years. The Celts brought this method of settling with them from their old homeland, the marshes of the Dnieper.

The Celts are often described by Greek and Roman writers in terms of their appearance, and each time they paint the portrait of the Aryans that is so familiar to us. Their height is often emphasized; Caesar, the best source for information about the Gauls, says that the Romans used to look down on them because of their small stature, *Bell. Gall. II. 30*: "Nam plerumque hominibus 'Gallis prae magnitudine corporum suorum brevitudo nostra 'contemptui est.'" Likewise, the whiteness of their skin is emphasized (*ulnae et costae niveae*), and their reddish hair, e.g. from Ammianus Marcellinus: "Celsioris staturae et candidi paene sunt Galli omnes, et rutili et luminum torvitate terribiles." I know of no direct testimony regarding the color of their eyes, but there can be no doubt that they had blue eyes. When three characteristic features of the Aryan race are present, one may safely conclude the fourth, which appears inseparable from them. *Torvitas oculorum* is often said to apply to the blue eyes of the Germanic peoples, and thus probably also refers here to the same eyes. The ancient Celts were so similar to the ancient Germans that the latter were at first included among them by Greek writers. It was only the Romans who learned to distinguish clearly between Celts and Germans.

The Celtic language breaks up into two branches, Gaelic in Ireland and Scotland, and Cymric in all the other countries occupied by the Celts. It proves to be a purely Aryan language, often showing the most surprising similarities to the sister languages, but it also has many peculiarities, which even prevented it from being immediately recognized as an Aryan language and admitted to the circle of sisters. The explanation for this circumstance is obviously to be found in the early separation of the Celts from the other tribes, and in the stormy fortunes of the people. The Celts were the vanguard of the great Aryan southwestern army, the pioneers, as the Americans say; as such, they had particularly hard work and, in any case, more contact with the non-Aryan original inhabitants of Western Europe than their successors. Such circumstances can only have a transforming effect on a language; however, there is nothing in Celtic that could justify calling it a mixed language. The Celtic language was shattered, as every language is in the course of time. Its consonants attained a remarkable fluidity, almost unheard of among Aryan languages. But even in its shattering, it clearly shows the Aryan imprint. It is remarkable what power the language organism has to preserve itself intact and to reject what is foreign. Even in the so-called mixed languages, the mixture is never to be understood in such a way that two different languages are mixed in equal proportions. One language is always the main language and the basis, which has only allowed certain foreign lexical elements and used them for its own purposes. Take English, for example. If you look at the vocabulary, it might seem as if it were a pure mixture, whereas its organism is thoroughly Germanic, using only a large number of foreign words for certain purposes.

According to the shepherd's famous execution in *Ivanhoe*, the good Saxon calf becomes veal in the kitchen under the hands of the French chef, and ox, sheep, stone becomes beef, mutton, pork there. Our German language was not much different in the seventeenth and eighteenth centuries, completely overgrown with Latin and French expressions.

It is known that Bohemia and Bavaria are named after the Celtic people of the Boji; the former name originated from *Bojohemum*, meaning home of the Bojer, while the other was first called *Bojovaria*. When the Celts arrived in the country later named after them, Gaul, they found at least two non-Aryan peoples there. These were the Ligurians in the central eastern part, and the Iberians in the southern part of the country. Strabo knew Ligurians in the western Alps, and Celt-Ligurians, half-breeds of Celts and Ligurians, with the way of life of the former. Since in northern Italy, as in central eastern France, the heads of the present population are characterized by width, while the southern Italians are long-headed, one is tempted to derive this brachycephaly from the Ligurians.

The Iberians are the ancient inhabitants of Spain, who probably had advanced across the Pyrenees into present-day France. In recent years, an ethnological connection between Africa and Spain has been established. A number of ancient skulls found in the rock caves of Gibraltar prove to be identical to Berber skulls and at the same time show a great similarity to Iberian skulls. All indications are that an ancient migration of peoples from Africa to Spain and further north has taken place. The present-day Basques on both sides of the Pyrenees are a physically strongly mixed survival of this oldest population, who have even preserved their anariscbe language. The Basque language now stands as a lonely linguistic island in the flood of Aryan languages, by which their continent was once shattered. The same has an analogue in the languages of the Native Americans, which also possess the principle of agglutination, the gluing together of words. Of course, it would be far too hasty to want to conclude from this that these two peoples are more closely related, as there is nothing else to support this.

The Celts not only subjugated the Iberians on the north side of the Pyrenees, but also crossed them and settled there. The Celtiberians were the mixed race of these conquerors and Iberian women; their settlements can easily be recognized on a map by the ending *briga* = mountain.

But not even the southern sea set a limit to the heroic deeds of the Celts: they crossed it, went to Africa and advanced along the north coast to Egypt, covering the same with war! However incredible such a claim may sound at first, it can be proved more surely than any other historical event of an equally old age. No fewer than four pieces of evidence can be adduced for these events: Egyptian pictures and inscriptions, the accounts of a Roman historian, drawn from Carthaginian annals, the peculiar stone buildings of the Celts, dolmens and cromlechs, and finally the fair-haired, blue-eyed descendants of the first conquerors among the brown Africans! The highly meritorious French general Faidherbe, who was familiar with the country from many years of observation, writes in the *Bulletin de la Société d'Anthropologie de Paris*, May-July 1873, p. 605: "In the second millennium BC, a new race appeared west of Egypt. Even under the 18th dynasty,

1700 years BC, the mother of King Amenhotep IV is blonde, with blue eyes and a rosy complexion, belonging to foreign families who settled in the delta. (This would therefore be the oldest Aryan portrait that has come down to us. P.) But under the 19th Dynasty, about 1400 BC, there is a wholesale invasion of Egypt from the west by fair-haired, blue-eyed nomads. Under the reign of Seti the First, the Libyans seriously attack Lower Egypt with these Alliirten and with peoples of the Mediterranean. The son of Seti, Ramses II, stops them; but under Merenptah, his son, the invasion becomes serious, and the worst enemies are those blond ones who finally found settlements in Egypt and provide mercenary troops to its kings."

Blondes in Africa, with its present climate, which it has been so throughout historic times, are an anomaly. These Blondes had come to Africa across the straits of Gibraltar from the land of the Blondes,

northern Europe, and as a testimony to their migration we find that unbroken line of dolmens and other stone monuments from the shores of the Baltic Sea to Tunis. The latest reports we have received on this subject indicate that there are dolmens around Tangier, the point at which these blondes landed in Libya. Sallust (Jugurtha XVIII.) gives us an exact account of this invasion from the historical books of the Punic king Hiempsal, only that he calls the invaders Medes, Persians, Armenians, i.e. they were recognized by habitus and weapons as fellow tribesmen and therefore substituted, out of ignorance of the actual name, a related one, as it so often happened in ancient times. These fair-haired northerners subjugated the Libyans or joined forces with them; they adopted their language and intermarried with them. The Egyptians called this mixed people Tamahu. Traces of them can still be found in almost every tribe that speaks or spoke Berber. In this regard, we draw the attention of anthropologists to the Ouled-Yacoub, a part of the Amamra, near the post of Khenchela, and to some villages in the Djebel-Chechar, both in the Aures Mountains. In the province of Constantine, one can assume that the old blondes make up 10 percent of the population. There are also very numerous blondes in the mountains of southwestern Morocco.

So much for the information mainly borrowed from Faidherbe; on p. 613, 1st c., he returns to it again and claims the 26th Egyptian royal dynasty, which distinguished itself so much through its ventures and by opening up the country to foreigners, as belonging to this mixed people. The same anthropologist turned to the French ambassador in Morocco for more detailed information on the subject. (See Bulletin de la Société d'Anthropologie, Janvier et Février 1873 pp. 118 ff.) Mr. Tissot replies that he can confirm the existence of a fairly large number of dolmens, menhirs and cromlechs in the area around Tangier, which are very similar to those in France and England. But as for the blond people who currently live in Morocco among the Berbers, he was not only amazed by the number of them in the mountains of Andjera and Kiff, as well as among the Chlouah des Suds, but also by their very European appearance. Dr. Barth has already pointed out the numerous stone constructions that can be seen around ancient Carthage.

Some of these old blonde Africans can be safely traced back to the Vandals, but the Cromlechs testify to older Aryan immigration, because the Vandals were already Christians. The Egyptian monuments and records testify to this. We will therefore be able to consider the Carthaginian tradition of an Aryan

I. Ooogle

migration from Spain to North Africa to be fully justified. Now the mummies found on the Canary Islands with blond hair, like the Canaries, who are still partially blond, and the blond, blue-eyed Tuariks of the Sahara, can be explained in a very simple way, because both populations are Berbers. Löher, the last observer of the Canareses, attempts in a series of interesting essays in the supplement of the Augsb. Allg. Ztg. f. 1876 to prove the exclusively Vandalic origin of these blond ones, which in my opinion he did not succeed in doing.

Since the subject is of great interest, I am compiling the sources for the old blond people in North Africa here. We have just dealt with the irruption of fair-haired Celts via Spain into North Africa, who appear to us to be the oldest and, according to their stone monuments, the most numerous fair-haired population in North Africa. As these Aryan tribes approached from the west to attack Egypt, other Aryans approached from the east. Lauth gives the following information about them in the Correspondenzblatt des Archiv f. Anthropol. No. 11. 1874 the following message about them: "In Medinet-Abu is an Elotte of the Pelasta represented, and a battle on land in Syria between the Egyptians and the Pelasta. The chariots of the Pelasta, who are dressed in chiton and the characteristic cap, and are equipped with a round shield and sword, are pulled by oxen, as are those with a kind of hurdle, which lead their women and children. In Medinet-Abu, the women who play with Ramses III are probably such prisoners: they show the familiar Greek profile." In any case, we are dealing here with Arian

people from Asia Minor, whose descendants Lauth most likely finds in the light-skinned and blonde-haired canal workers of El Arisch. I leave the explanation of the Pelasta as Pelasgians at that.

Later on the Carthaginians came and brought along, among other things, blonde slaves. The Romans who followed them were partly blonde themselves and also brought many blonde slaves. These were followed by the blonde Vandals, who ruled in Africa for 100 years and of course left descendants.

However, the stone monuments, which, as we have seen, must belong to an older, still pagan Aryan migration, forbid the derivation of today's blond North Africans from them alone, as Löher does with the blond Canareses.

Later, we hear of marauding Franks who penetrated as far as North Africa, and of whom, of course, some were taken prisoner or remained in some other way. Finally, the pirates of Algiers, Tunis and Tripoli are to be mentioned, who captured many blondes and made them slaves. A hundred years ago, the traveler Carsten Niebuhr, the father of the historian, found a young female compatriot from Dithmarschen in the tent of an Arab sheik as a slave, who could easily have become the ancestress of a line of blond sheiks had he not intervened.

What Caesar calls Aquitania, the southern part of Gaul, could just as well have been called Celtiberia, because there too the Iberian population was probably predominant in number and produced the difference that Caesar noticed between them and the actual Gauls in language, customs and institutions. In a completely analogous way, a difference between the actual Gauls and their northern neighbors, the Beiges, is created by the fact that the latter are strongly mixed with Germans. They themselves report this to Caesar, and he therefore grants them superior bravery.

The Galenians in Scotland and Ireland must be counted among the very first Aryans to move westward. Their language separates them more from the Germans, while the Cymric language shows enough similarity to the latter without, however, turning the Celts into Germans, as Holzmann would have it. They are just

cousins, consanguinei, who are so close and yet so different from each other, as befits such a degree of kinship. The Celts who arrived in Britain last were Beiges driven out by the Germans.

Roman writers give the beginning of the sixth century BC as the time of the colonization of northern Italy by the Gauls. However, this may only refer to the new, numerous influx, which probably found older Celtic colonies in northern Italy.

The character of the Celts is given with wonderful unanimity by all ancient writers. They are extremely brave, audacious, quarrelsome, quick-tempered, quarrelsome and wicked, as Abbe David calls their cousins in China, terrible in attack, lacking in great endurance, boastful and always looking for new things. Cato says of them that they are most zealous in two things and uphold them: *rem militarem et argute loqui*, warfare and witty speech; in Tacitus we read Hist. IV. 73 in relation to them: "*quia apud vos verba plurimum valent*" Who here would not immediately recognize the striking similarity between ancestors and late descendants! Their women take part in everything, in political consultations, in disputes, often to the serious detriment of their husbands' opponents. They are tall and strong like them; like true Aryan women, they are present on the battlefield, opposing the fleeing and snatching the weapons from the pursuing enemy to use them against both, treating the former as traitors and the latter as enemies. If defeat is irrevocably decided, then they kill their children and themselves to avoid the shame and dishonor of captivity. The wives of the Cimbri demand from Marius the rights of priestesses after the defeat of their people, that is, inviolability; when this is denied them, they commit suicide.

We find a relatively high level of industry among the Celts. They weave cloth and love to dress colorfully; the Scottish plaid rugs go back to ancient times. The men even wear gold arm rings on a large scale; their helmets are decorated with animal figures, and on their right side they carry mighty swords on iron chains. The fact that so many salt works in Germany are still called Hall today (Schwäbisch Hall,

Hallein, Hall, Friedrichshall) suggests that the Celts were keen salt makers from an early date and were masters of the art. Incidentally, I do not want to conclude from the name Halle an der Saale that the Celts ever lived so far north in Germany, but rather think of transferred Celtic salt workers to run the business; the name Hallore is known to be a Celtic term, hall == sal, ur – vir, thus salt man, salt worker. Caesar testifies to iron mining in Gaul; the Celts in present-day Austria knew how to forge excellent iron, which often went to Rome under the name of the Noric.

Their agriculture was excellent, as the marl fertilization of the fields proves; viticulture quickly made surprising progress among them. Pig breeding is an outstanding branch of their economy; hams are shipped to Rome in large quantities. They invented soap, initially, as it seems, as a cosmetic for reddening hair. Assembling barrels from staves is an invention of the Alpine Celts. But they understood more. Caesar speaks with admiration of the ships of the Gallic Veneti, built of oak and with leather sails, which knew how to defy the tides and storms of the ocean: early, not unworthy ancestors of the proud iron steamers that sail all the seas today! They knew how to build fortresses with 40-foot-high wooden walls held together by long iron bolts. The famous fortress of Bibracte has now been rediscovered, and Th. PB'ehe. The Aryans. 12

confirms Caesar's report. It is a true Celtic Pompeii, which provides endless insights into the way of life, customs, and traditions of its inhabitants. The private houses are, as in Herculaneum and Pompeii, wonderfully small.

Strabo IV. 4. states that the huts of the Alpine Celts were round, with conical thatched roofs, as shown by the Columna Antonini. Now the remains of such dwellings have been found, as I gather from the excellent essay by Baron v. Sacken, volume LXXIV, issue 3. of the meeting reports of the Imperial Academy of Sciences in Vienna. "The walls, which were 27–33 feet in diameter, were made of stones laid together without mortar. These walls, two feet thick, were covered on the outside with a thick layer of clay; and a fire must have been kindled all around, for this clay coating is burnt red and fairly firmly to a thickness of several inches." Recently, Dr. Bornemann discovered a Stone Age settlement near Eisenach, whose round huts seem to point to Celtic inhabitants; at least I have never heard of round huts among the Germanic peoples; and it is not that far from Bohemia, the old Bojohemum, Boje'n-hcim, to Eisenach. In no. 68 of the appendix to the A. A. Z. of 1877, it is stated that the huts of the Gaelic-speaking inhabitants of the Hebrides island of St. Kilda were "circular in shape".

The method of building with the use of fire as described by v. Sacken sheds a bright light on the glazed ramparts of Lusatia and Scotland, which previously seemed so mysterious: it is a peculiarity of the ingenious Celts to use fire in this way in building. The same essay by Sacken contains on p. 586. 7. very thought-provoking considerations about the circumstances that made it necessary to retain stone weapons and stone tools long after metalworking became known. Poverty forced the inhabitants of Lower Austria, as the author wants, to use stone weapons until the eighth century.

The political and social conditions of the Celts also show a very high level of development. All political power is in the hands of the two free estates of the "sword-bearing nobility" and the priests, the Druids. The whole nation breaks down into a large number of tribes. From the nobility the temporary tribal chiefs, the princes, emerge. The poorer common freemen have sunk to the level of clients of the nobility; each nobleman goes into battle accompanied by two squires, who are also mounted. Factions are disrupting the entire country: tribe is against tribe; within each tribe, in turn, there are factions that are fiercely fighting for supremacy.

In Caesar's time, the center of the Celtic religion was in Britain; young people were sent there to acquire knowledge of it. The immortality of the soul is a main dogma of the Druid religion. Since the Greeks called an eastern Aryan tribe, the Getae, ard^avarl^ovraQ, the immortalizing Getae, it seems to follow that the belief in immortality was either already inherent in the Aryans before their separation, or

developed later among those living on the Danube. This is the supreme god and father of men. They considered it wrong to use writing to record divine secrets; everything was committed to memory, as in India. Their religion knew oracles, one of which consisted of cutting a man in half with a sword and drawing conclusions from his convulsions. Strabo VII. 2. gives the following description of the priestesses of the Cimbri, a people that, together with their allies the Teutons, appears as Celts, and in whom I therefore see Cymri, the northernmost Celts, who of course never lived in Chersonesus Cimbricus: Their wives accompany the expeditions and among them are some gray-haired priestesses, 12* who wear white robes and linen. Cimbric Chersonesus, the following description: their women accompany the expeditions and have among them some gray-haired priestesses, 12* who wear white robes and linen head scarves fastened with a buckle, along with a bronze belt. They go barefoot, and after a battle they walk through the camp with drawn swords in their hands to inspect the prisoners. They select some of them, adorn them with wreaths and lead them to a bronze basin that holds 20 amphorae. Above this basin is a scaffold which the priestess mounts with the prisoners and now cuts one after the other's neck and catches the blood in the basin below. From this blood thus obtained they divine, while others of them slit the prisoners' bellies and, after inspecting the entrails, announce future victories to their comrades."

Over time, Druidism developed into one of the most sophisticated and well-established priestly systems known to history. The Christian church took root so quickly in all Celtic countries because the Druids had prepared the ground so thoroughly for a hierarchy.

These highly talented Celts met a sad fate, but did not deserve it. First the Romans and later the Germanic peoples conquered their lands and subjugated them. We see in our days the last remnants of the Celtic language rapidly disappearing; it is still spoken in four language islands: in Ireland, Scotland, Wales and Brittany; soon these too will be washed away by the surging ocean of foreign languages. There is no mistaking the fact that their geographical position had something to do with this national misfortune. The Celts lived in the outermost known western land and could not escape the stronger, more intrusive enemy further west. But the main blame lies with their character, which generated discord and fickleness and never allowed them to stay together for long.

After this brief overview of Celtic conditions and history, I will now turn to answering the question of how it came about that today's Celts look so little like their ancestors. As we saw, the ancient Celts were normal Aryans of very high stature, with blue eyes, white skin, blond or reddish hair. We now imagine all Celts as small, with a brown or yellow complexion, black eyes and hair. This is not true in such generality, but most Celts probably now show this type. The reasons for the change are as follows. The Celtic countries have a warmer climate, which is caused by their more westerly location in Europe. In such a climate, we always find a more numerous indigenous population than in colder climes. Mexico, for example, had a much denser population than the more northerly regions of America when the Europeans arrived. The Celts found a large Iberian population in southern France, and Ligurians in eastern France. These were enslaved, as was the custom of all ancient peoples, and were mainly employed in agriculture. But already on their way, the Celts, as the first Aryans to move southwestward, encountered a multitude of indigenous people, many of whom were carried further west by them. Some of the dark-skinned natives fled to the mountains to save their freedom, where we still find their descendants today. French writers often describe them; they are always described as being of small stature, brown in complexion, with black hair on their round heads and ugly facial features. This description is strikingly reminiscent of the Lapps. Since undoubted Lappen skulls have now been found at Schaafhausen in Westphalia, I am inclined to assume a migration of Lapps from southern Sweden over the Danish isthmus and the Cimbrian Chersonese to present-day France. French anthropologists claim that these Mongoloids, as they call them, came to the country later than the

ancient Dolichocephali.

In contrast to these Mongoloids of the mountains, populations of entire villages in the plains are described as still bearing a pure Aryan character, and also morally representing a very definite advantage in their favor over their neighbors of a different nature. Tradition sometimes even attributes a Scandinavian origin to the latter.

His and Rüttimeyer make it very likely in *Crania Helvetica*, and the latest finds from the graves of the pile dwellers confirm that their so-called Sion type includes the old Helvetian, i.e. Celtic, skulls. These are beautifully shaped large skulls, which show a fairly large width index and must therefore be called mesocephalic; a mean width of 77.2 is calculated from 29 skulls. Compared to the skulls of the Germanic people in the row graves, whose width index Ecker found to be 71.3, we have here the result of an ethnographic mixture in the skulls.

The small dark people were thus already present in the times of the Greeks and Romans, but the latter took no notice of them, since all the chiefs and probably most of the warriors bore the pure or only slightly modified Aryan type. The excellent agriculture of the Celts, as described above, also points quite definitely to a large population of allophytic slaves. Such a population suffers much less from constant wars than the Aryan free or semi-free population. That is why the former is constantly increasing, while the latter is decreasing. There is no evidence that any family of the warlike nobility of Sparta and Rome remains. Tacitus' words about the Athenians can therefore be applied to the Aryans, especially to those who pushed further south and west: *non Arios, tot cladibus extinctos, sed colluviem nationum invenies!* In the course of time, slavery was abolished, free conditions arose, and the dark helots of the Aryans were able to climb up the social strata over the following millennia. An excellent observer in Württemberg, Dr. Holder, has stated in the *Archiv für Anthropologie* that in his homeland in the earliest accessible centuries the two racial types, Aryan and non-Aryan, appear pure and unmixed, but that each century shows more mixed-race people, who now predominate in southwestern Germany. The same applies, and to an even greater extent, to Gaul. This, then, is the chief cause of the change in type. The later immigration of the fair-haired Franks was unable to counteract this movement, since they were much weaker in number than the mass of the population already present.

The second cause is that among the Aryans there gradually disappeared altogether that which at first opposed the intermarriage of the different types, namely, a keen sense of race. On the contrary, there is a lively appreciation of the dark-skinned beauties, who, as can also be observed in our country, have better chances when it comes to marriage. It is easy to see how seriously this weighs on a nation that calculates its life in millennia.

The Irish now mostly have dark gray eyes and brown hair. According to my observations, brown eyes are less common among them than among Germans and English; on the other hand, one rarely sees the light flaxen hair of the Germanic race in their children. These two circumstances suggest that among the Irish the mixture of the two types is older and therefore more balanced.

The Celts may have lost their language and type, but they still have their original ingenium, and in view of this we can confidently say with the poet: they are as they were at the beginning.

I wrote the above chapter in June 1872. At Christmas 1872 I received the book by Roget de Belloguet, *L'ethnogenie Gauloise*, the title of which I had previously only known. I cannot express how delighted I was to find my views on the Celts fully confirmed in this excellent work, followed in great detail and solidly grounded by great scholarship, as is only possible when a man like Belloguet, who has devoted an entire rich and industrious life to the study of a nation's history, does so. It causes me sincere pain that I am no longer able to express my admiration and my heartfelt thanks to the living.

Chapter XVIII.

Italics, Romans, Romanians.

The Celtic nation formed, as was attempted to show in the previous chapter, in the valley of the middle Danube. In very early times, hordes of these Celts must have crossed the western passes of the Alps, gradually taking possession of the western side of Italy as far as Sicily. Usually, the Aryan tribes of Italy are seen as twins of the Greek tribes; with little justification, as it turns out now. This error was very forgivable at a time when only Greeks and Romans were known, who, as a twilight people, illuminated the deep night of Nordic barbarism to some extent. Since we have become acquainted with the other Aryan sisters, we have had to modify our view of the degree of kinship between Greek and Latin. Often enough, Latin diverges from Greek in forms and vocabulary and approaches German and Celtic. Much in Latin is also borrowed directly from Greek, and if this is not taken into account, it can be misleading; for example, *vinum* is not an altar property, but was taken primarily from *olivog*, but both, as V. Hehn demonstrates, are borrowed from Semitic. But in general, Romans, the main representatives of the Italics, and Greeks appear so closely related to us because we can best understand the Romans after they went to school with the Greeks, formed, enriched and refined their language, and borrowed the models for their literature, art, eloquence from them. What we know of the Romans before this period has absolutely no specifically Greek coloring. Pott also does not believe in the close relationship of the two peoples within the Aryan circle. I am quoting the whole passage here because it sheds light on more than one point (Erseh and Gruber, *Indogerm. Sprachstamm*, p. 71): “Italy did not receive its population of Latin stock across the sea, whereas this already testifies to the fact that they inhabited the western side of Italy that was turned away from Greece, but from the north, where presumably their ancestors once still interacted with the northern tribes of Greece. Historical evidence for this assumption is not to be demanded. History does not go back far enough and its scale is too short to be able to apply it to events that took place so long ago. Just as we can construct a history of the geological transformations of the earth from its strata, so we may also use the language and geographical position of peoples in relation to each other to draw general conclusions about their earliest history. To the north and to the sides, the Greeks were surrounded by the Illyrians and the Thracians. It is improbable that the latter were pushed back by the former from below, if only because the barbarians were so numerous and the Greeks so few and weak. It is therefore always more credible that at least the Aeolic-Dorian tribe poured into Greece from the north, in such a way that it kept the Illyrian tribe pushed back to the west in its mountains, but that the Thracians, pushing in behind them, prevented the Illyrians from returning and cut off their connection to the north. The Illyrians extended westward above the Alps to the Celts; but there are also indistinct traces of them on the east coast of Italy.”

With the same certainty Mommsen declares himself (p. 31 of *Roman History*): “That the Italians, like the Indians, migrated from the north into their peninsula, may in any case be regarded as established.” But just as Gladstone speaks out against pre-Aryan inhabitants of Greece, so does Mommsen with Italy. And yet the ethnology of Italy is just as inexplicable without such a primitive population as the Greek, and just as it exists there, so does this primitive population exist today, if only one has eyes to see it. Of course, anyone who considers the black Hindus to be fully Aryan, as most people do, can also consider the dark-skinned Italians to be pure Aryans. However, it is clear that in ancient times Italy was entirely occupied by a dark population that had acquired a certain level of civilization over the millennia. We probably have a glimpse of the dwellings and works of this indigenous population when we look at the recently unearthed finds from the Ljubljana Marshes. Flora and fauna prove that we are dealing here with deposits dating back to much earlier geological periods; no trace of grain yet, humans ate the fruit of *trapa natans*, a water nut whose remains can still be found in beautifully crafted clay cooking utensils. *Bos primigenius* and *Cervus megaceros* were contemporaries of those people, as the worked finds of their horns prove; the giant deer in particular provided excellent material in its antlers for “hammer cures”, as the reporter in the *A. A. Z.* (Supplement No. 137. 1876) calls the tools. The place where it was

found, Ljubljana, is almost exactly in the middle between the area of the Greeks and the area of the Italians; therefore, Gladstone and Mommsen have the joint task of proving that these finds are Aryan. Until then, we will ascribe those artifacts to an ancient dark population that lived in those areas for many millennia before the first blond Aryan came sneaking through the jungle to that lake. More and more of them followed through the passes of the Alps and gradually took possession of the peninsula, either subjugating the indigenous population or driving them into the mountains. That is why our Nordic painters find those interesting brown models in the Abruzzi that they never tire of showing us in variations.

The tribes that have advanced the furthest south will therefore be the oldest Aryan immigrants. Mommsen summarizes them under the name Japyger. We know little about them, and they never played a significant role; remnants of their language reveal it to be an Aryan one. In any case, they always remained a minority in their seats, and the offspring resulting from the mixture with the natives was weak, of undecided character, easily open to all influences from outside, of which the Greek proved to be the strongest. Thus Greater Greece arose in southern Italy.

The two main Aryan tribes in Italy are the Latins and Umbrians, who settled in the center of the peninsula. It is a wonderful view of Mommsen, to let the latter move on the "ridge" of the Apennines from north to south, 1st c. p. 31: "The march of the Umbrian-Sabellic tribe on the central ridge of Italy in the direction from north to south can still be clearly traced; indeed, the last phases of it belong to the completely historical period. The route taken by the Latin migration is less clear. Presumably it followed a similar path along the western coast, long before the first Sabellic tribes set out; the current does not flood the heights until the lowlands have already been occupied, and only if the Latin tribes settled on the coast, it can only be explained by the fact that the Sabelli tribes were already settled on the coast that the Sabelli settled in the rougher mountains and only from there, where it was possible, did they push their way between the Latin peoples." As long as Mommsen does not provide complete evidence for this claim, it must be declared as completely inaccurate. It is simply impossible for a warlike procession with wagons and cattle to move at the height of a forested mountain range intersected by gorges. The natural assumption is that the Umbrian-Sabellic tribes before the Latins possessed the land on the west coast and were driven by the advancing Latins into the mountains, dodging the same sideways, as the natives before them had once done.

North of these two main tribes of Umbrians and Latins, the Etruscans are situated, whose position in ethnology is still disputed. Pott, the St. Peter of the Aryan Valhalla, violently slams the door in the Etruscans' faces and does not want to let them into the circle of the Aryans at all, just as he did with the Celts and Illyrians, although in the end he was unsuccessful. He says (1. c. p. 77): "From the linguistic monuments of the Etruscan language, which are in themselves few but sufficient for this purpose, namely those which are really Etruscan and not merely called so by mistake, as Niebuhr and especially Müller have clearly recognized, that the Etruscan language can be counted neither to Latin, nor to Greek, nor to Celtic, in a word, absolutely to no language of Indo-European stock." In line with this, Taylor wants to make the Etruscans into Turanians, but he fails to provide the proof. Mommsen tends to see an Indo-European language in the Etruscan language (1. c. p. 110): "Until now, all compared nations have been asked about the tribal relationship with the Etruscans, sometimes with the simple, sometimes with the embarrassing question, but without exception in vain. At most,

some individual, seemingly quite reliable, traces suggest that the Etruscans can generally be counted among the Indo-Europeans. Similarly, the name of the Etruscan Zeus Tina or Tinia is probably related to the Sanskrit dina "'= day, like Zdv with the synonymous diwan". Among the, the Etruscan words that have been definitely investigated are clan =

son; this is exactly the same as the Scottish clan = tribe, as the German Kind = English child = gens, gentis.

In the Vatican, female jewelry from an Etruscan grave in Caere is kept; instead of a name, the inscription "Me Larthia" was found at the grave, which is interpreted as "I, the lady." Isn't this clearly Aryan and specifically Celtic? Me is the first-person pronoun, and Larthia = Lordin, or Lairdin in the Scottish form, the feminine form of lars, lartis = lord, laird. This Larthia and the above clan will surely point the way to a complete solution of the Etruscan riddle. I would like to mention the following in this regard. The Umbrians were neighbors of the Etruscans; Herodotus extends the former as far as the Alps. On the Eugubine tablets we have a specimen of the Umbrian language. Pott says about it (1. c. 8. 80): "It has been shown, particularly through Grotefend's highly reputable investigations, that not only are there many words in this Umbrian monument that correspond to Latin, but also a number of grammatical forms related to the latter. In spite of all this, I am still not convinced that Umbrian is as close to Latin as Oscan undoubtedly is. Much of it is opposed to Latin, and I still believe today that, in addition to the Latin (or Indo-European) element, a second factor must have contributed to the formation of Umbrian, which has yet to be identified. And we believe that the excessive fluctuation of the very dull forms also points to this." Pott's assumption that Umbrian is a mixed language of Aryan and Anarian elements seems inadmissible, since so far no example of such a language is known on European soil; rather, the Aryan language shows itself to be extremely brittle against foreign admixtures. Finnish cannot be cited here, because it is a Turkic language that has absorbed numerous Aryan elements; but here we are talking about an Aryan language that has absorbed foreign elements. I believe, however, that Pott came very close to the truth: the hesitation and the dull forms of Umbrian and Etruscan, the latter of which seems to me only an exaggerated form of the former, can certainly be attributed to an ethnological mixture. In the mouths of the dark aborigines, who probably formed the majority of the population, the forms of the Aryan language that was imposed on them became hesitant and dull. Having considered this, one will no longer be so dismissive with Pott about the connection between Umbri and Celtic Ambrones. From time immemorial, Aryan tribes have been crossing the Alps to the south; on the northern side of the Alps, however, ancient history only knows Celts who crossed the Alps even in historical times. What is simpler and more natural than to think of the oldest Aryan immigrants to Italy as also coming from the Celts?

Finally, a few words about the Etruscan dice inscriptions. On a die found by the Campanari brothers at Toscanella and described by Emil Braun in 1848, one can read the following words, which are considered to be the first six cardinals, which were often written on dice. The words are: thu, zal, hüt, ki, sa. At first

only three of these forms appear to correspond to the Aryan forms: thu = duo, ki = quinque, sa = sez; but zal = tres can also be understood as ter 8, and hüt = qut = qatuor. Only ma% for one causes difficulties. But now we see from Bopp, *Comp. Grammar* p. 58, II, that in Armenian mek means one, and we can easily recognize ma% as the same word; presumably the Greek pla is from the same stem. These six number words thus clearly and irrefutably testify to the Aryan character of the Etruscan language, which Corssen now also unreservedly supports in his great work.

In contrast to this, as is so often the case, the physical habitus of the Etruscans and their religion definitely points to a non-Aryan element. Mommsen (1. c. p. 108) says about this: "The people of the Etruscans stand in the sharpest contrast to the Latin and Sabine Italians as well as to the Greeks. The two nations were distinguished even by their physique; instead of the slender proportions of the Greeks and Italians, the sculptures of the Etruscans show only short, stocky figures, with large heads and thick arms. What we know of the customs and traditions of this nation also suggests a profound and fundamental difference from the Greek and Italian tribes; this is particularly true of their religion, which, among the

Etruscans, has a murky, and takes pleasure in the mysterious game of numbers and wild, cruel beliefs and customs, equally far removed from the clear rationalism of the Romans and the humanly cheerful Hellenic worship of images.”

The genesis of the Etruscan people may be summarized as follows: In the happy regions of central Italy dwelt a numerous primitive people with a peculiarly constituted culture. Aryan tribes come down from the Alps and conquer the country, but in the course of time a few of them, the Umbrians, adapt themselves to the original institutions and religious customs. A new wave of peoples sweeps over them, roaring down from the Alps. These are the travels, Rasennae, as they call themselves, Celtic Rhaetians. “The Rhaetians have been made descendants of the Tyrrhenians or Etruscans; rather, the Rhaetians or Rasenn carried their tribe from the Alps to the peninsula; individual elements in Etruscan legend and language sound Germanic,” says Jacob Grimm, *History of the German Language*, p. 164. This theory is supported not only by the name, but also by ‘the short, stocky figure with the large head’ that we always see in Etruscan sculptures. Perhaps these physical traits are more or less characteristic of every mountain people; in any case, we see them in their extreme in today's Alpine dwellers. The Rasen themselves will have been a mixed people of Aryans and original inhabitants of the Alps, perhaps the people of the dwarf king Laurin. It is no wonder that the Etruscans, the product of so many mixtures, look so foreign to us, and that their language shows to an even greater degree “the excessive variation of the, moreover, very dull forms” of the Umbrian language and therefore resisted reading until now.

In historical times, a new invasion of the Gauls took place, who seized the Po Valley; it became the Gallia cisalpina of the Romans, with the capital Mediolanum.

In the northwest of the peninsula we find the Ligurians, perhaps close relatives of the Hispanic Iberians, like the original inhabitants of Greece, in any case a dark and eminently broad-headed race. Later parallel developments compel us to conclude that there was an ethnically homogeneous basis for all three peninsulas of the Mediterranean. Finally, in the northeast, around the northern end of the Adriatic Sea, the Veneti, Heneti, Eneti, who were recognized as Illyrian tribes, were located.

Such was the ethnic confusion of the Italian peninsula. But like a fir tree, after it has slowly driven deep roots into the earth, instead of growing many branches in breadth, it sends its heart high into the air and all the side branches die. So in the center of the peninsula, the Roman people grew wonderfully out of ethnically diverse elements, subjugating all other tribes and robbing them of their own life. Never before had the world seen a ruling people like this: they took a sober view of their tasks, and with the greatest tenacity they held fast to them until they were solved through courage and bravery. The saying constantly rang in the ears of every Roman of the ruling class:

Tu regere imperio populos, Romane, memento!

Carthage, the last representative of Semitism, was defeated after a titanic struggle; all the lands of the Mediterranean were joined together into a single political structure; Rome became the focal point where all the cultural rays of the ancient world converged, the pantheon of all religions, the unifying point of all Mediterranean peoples. “The Orontes now flows into the Tiber,” says a Roman poet, i.e., Syrians, slaves and freemen flock to Rome; among the skulls found in Pompeii there are also said to be negro skulls; so great was the intermingling of peoples. But the sphere of Rome's power did not extend beyond the Mediterranean countries. In vain did the Romans try to bring the countries of the North Sea and the Caspian Sea into the Empire; the Empire's strength visibly diminished in these attempts.

The ruling class of Rome was, of course, Aryan; the few heads that have been found so far – most of the corpses were cremated, after all – show the Celtic Sion type, that is, a mesocephalic mixed form. We have evidence that Oato Censorius had blue eyes and that Sulla was very blonde, but it is doubtful that pure Aryans were ever in the majority in Italy.

Th. POeoho. The Aryans. 13

In any case, the perpetual wars here also had to wear down the Aryan element in the population, which always had to bear the main burden of warfare. After a rich development without equal, decay and decomposition set in without equal. Never before and never since has the world seen such moral corruption on such a scale as that exhibited by the Roman Empire. To put an end to this, Christianity and the Germanic peoples came and took possession of the empire. It was an old prophecy of the Celtic Druids that the center of gravity of human affairs would one day fall north of the Alps. The Celts themselves did not fulfill this prophecy; the task of destroying the Roman Empire fell to the Germans: the carrion was there, and the eagles of the north gathered around it. What a titanic struggle there was from the Marcomannic Wars towards the end of the second century until the German military king Odoacer took control of Rome towards the end of the fifth!

What is now emerging is what is referred to as the Middle Ages, that thousand-year period of European history from the end of the fifth to the beginning of the sixteenth century. In this period, Greco-Roman, Jewish-Christian, Germanic, Celtic and Slavic elements are mixed both intellectually and physically.

At first glance, it seems remarkable and difficult to understand that the strong, proud Germanic peoples in the newly conquered lands did not know how to preserve their national identity. However, culture has such a transcendent power and exerts such overwhelming attractions that the Germans soon feel ashamed of their noble barbarism and get rid of it, not without harming their moral nature. Gaupp, in his "Germanische Ansiedlungen auf römischem Boden" (German Settlements on Roman Soil), was the first to show us this process of transformation in detail, and in doing so made it more understandable.

The Germans were taken into the pay of the Romans by nations; but this meant that they were quartered in the provinces, where the citizens literally shared everything with them, ceding to them half the house, half the fields, half the vineyards. If we now consider that military raiders, by the nature of things, have fewer women than men among them, we shall find it natural that the Germans in very many cases entered into the relationship of sons-in-law with the Roman citizens. Under such circumstances, the children of the intruders would have adopted Latin, the language of the empire, especially since the Germans have always readily adopted foreign languages while neglecting their own, as the first historical German, Ariovistus, proves.

What the Roman Empire was unable to accomplish – to spread its power over the lands of the North and Baltic Seas – its successor, the Roman Catholic Church, managed to do: Latin was the language of the church, the state and the legal acts all the way up to Norway. As the same died out in the mouths of the speakers over the course of the centuries, a series of strong and beautiful daughters flourished:

Italian, French, Spanish, Portuguese, known as the Romance languages, just as we tend to refer to the peoples who speak them as Romance languages.

Chapter XIX.

The Germanic peoples.

In time immemorial, a bunch of Aryans must have wandered along the southern coast of the Baltic Sea, from the lower Niemen and the lower Weichsel to the lower Elbe; this was the nucleus from which the mighty Germanic peoples grew over the course of thousands of years; from the lower Elbe, they spread across the earth. Without such a small, limited beginning, the homogeneity of a large people cannot be understood at all. The difference that separates one people from a related one must have emerged for the first time in a single place; we need spatial separation, non-contact, to understand the process of differentiation, as Moritz Wagner rightly emphasizes. Therefore, I believe in the migration of a small number of Aryans to the Lower Elbe, which was relatively distant at the time, and that they became Germanic there. Elbe, Elv, Elf means river, so here the river.

What is the physical characteristic of the Germanic people, how do they relate to their Aryan sister

nations? For me, the skull of the row graves scientifically determined by Ecker is the standard Germanic skull. I gave his description in an earlier chapter and here I present Kollmann's report on skulls from old Germanic graves at Starenberger See for comparison and confirmation, noting that there are quite consistent observations from the Harz and Hannover. Kollmann says (Ausland No. 20, 1874): "The skullcap is particularly distinguished by a strong development of the back of the head; the parietal tubercles, which are tubera parietalia, are usually completely blurred, the temporal surfaces are flat; the forehead is low, strongly protruding eyebrow arches shade the eye socket, causing the nose to be deeply set. The bridge of the nose is narrow and high and betrays a nobly shaped, straight nose with a slightly curved bridge; the cheekbones, although strong and powerfully built, do not stand out noticeably." The low forehead and finely shaped nose, which we find on so many Greek statues, was thus, as seems to emerge from the above, an altar inheritance. Another observer notes the beautifully opened eye sockets of the Germanic skulls; one understands how Belloguet, in his work, *Ethnogénie gauloise*, can speak so constantly of *la belle race du nord*.

One often finds extremely long skulls in ancient graves, and the whole skeleton points to enormous strength. If we now remember that Ecker found the latitude index of the graves on average to be 71.3, we come to the conclusion that the ancient Germans were quite unmixed Aryans, but that under new physical and social conditions they show an infinitely stronger physical organization than the ancient Aestian skulls showed us. The fresh sea air of the Lower Elbe is certainly more favorable for the human organism than the air of the eastern marshes. Now, if we consider that only the fittest and most adventurous go forth into the wide world, while the weak remain at home, and in the earliest times, of course, many more remained at home than now, we have a new reason for the marked difference between the Germanic and Aestian peoples.

The position of the Germanic language in the circle of relatives is described by its most profound expert as follows (Grimm, *History of the German Language*, p. 1030): "Our German language is closely related, and this is the result of all the result of my research, is closely related to the Slavic and Lithuanian languages, and at a somewhat greater distance to the Greek and Latin languages, but in such a way that it is connected to each of them in individual impulses." The Slavs and the Germans remained close to the primeval home, both remained in the north; it is therefore only natural if we perceive close relationship between their languages. The sound shift occurred only in the Germanic dialects, in the Low German dialects the unique shift occurred, in the Upper German dialects the double shift occurred; in other Aryan languages the same occurs only sporadically.

A literature exists about the names of the Germanic peoples. They are no more Teutons = spearmen than they are brothers, *germani*, of the Celts or Romans. It seems to me that two etymologies in particular have been left to their own devices: one found independently by both Jacob and Leo Grimm, the other by Zeus. According to the first, the name Germanic would derive from the Celtic *gairm* call, *garmwyn* calling; *Germani* would thus have been called *Boṛjv aya&ol*, mighty callers in battle, with reference to their loud battle cries, which sounded so terrible to the ears of the Gauls. This explanation is based on the well-known passage from Tacitus (*Germania* III): "Ceterum Germaniae vocabulum recens et nuper additum, quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sint. Thus the name of the nation, not the people, has gradually changed, so that at first from their fear of the victors, and later from the name they themselves had given themselves, all were called Germans." At any rate, Tacitus or his informant had such an ethnology in mind, but whether it was the right one is another matter! Zeuss also explains the name from the Celtic, but in a very different way. On page 59 of his work, he says that *Germani* means inhabitants of the forest mountains, the Ardennes, and then on the other side of the Rhine; it is the same word, with *m* added, as the Slavic *gora* and Sanskrit *giri*, mountain. He cites an Old High German gloss, *germana* – *ad montem*, which

supports his etymology; at any rate, this would be more natural and less forced than the first.

The people themselves, of course, did not call themselves by this foreign name, but by a native one: German, from an old word *teuta* people, Gothic with sound shift *thiuda*, Old High German *diota*, which is encountered in Lithuanian *tauia* and Celtic *tud regio*. (Grimm 1. c. p. 790.) German thus means people-like, native; the Germans call themselves the people, just as a large river is simply called the river, and its distinguishing proper name is almost never heard.

Tacitus counts three main Germanic tribes, Pliny (Nat. Hist. IV, 28) five. Common to both are the Ingaevones, *quorum pars Cimbri, Teutoni ac Chaucorum gentes*, as Pliny says; *proximi Oceano* says the same in Tacitus. They live on both sides of the lower Elbe and are the oldest and most genuine of the Germanic peoples; Tacitus could have written *apud Ingaevones origo gentis* if his information had reached far enough back into the dawn of history. His description of the Chauci in chapter 35 is always a pleasure to read: "*Populus inter Germanos nobilissimus, quique magnitudinem suam malit justitia tueri: sine cupiditate, sine impotentia, quieti secretique, nulla provocant bella. nullis raptibus aut latrociniiis populantur.*" And this is proof of the excellence of their virtues and strength, that, although they are inferior in number, they can achieve great things, and that they are not stopped by their enemies. They are always ready for battle, and if need be, they have an army; they have many horses and chariots, and, when at rest, the same fame." There, on the lower Elbe, are the old seats of the Germanic peoples, which their descendants enjoy in peace. From here they advanced northwards, spread across the Oimbrish Peninsula, crossed the sound and gradually pushed back the Finnish peoples found there, the last remnants of which are the Lapps.

In a northwesterly direction, a new tribe is forming alongside the old one, the *Istaevones* or *Iscaeones*, *proximi Rheno*, *quorum pars Cimbri mediterranei*, as Pliny reports, providing proof through their leadership that they descended from the Cimbri mentioned above. The third tribe common to both is the *Hermiones*, *quorum pars Suevi, Hermunduri, Chatti*. *Cherusci* according to Pliny. Now Pliny names two more tribes; Tacitus also knows that the number of the same is given as larger, but obviously considers it better, where he does not see clearly, to limit himself to what is known for sure. The two tribes peculiar to Pliny are *Vindili*, *quorum pars Burgundiones, Varini, Carini, Guttones, and Peucini, Basternae, contermini Dacis*. How are we to understand these? The three tribes common to both writers are clear. The two listed by Pliny alone are the ones mixed with Slavs in the northeast and with Celts and other Aryan tribes in the southeast. Schaffarik is probably right when he explains the name *Vindili*, *Vandals*, as "*wendi- sirte*" Germans.

I will now discuss a controversy that has occupied historians and ethnologists for years and divided them into hostile camps. It concerns the western expansion of the Slavs or, what is the same, the eastern expansion of their neighbors, the Germans. Tacitus says in chapter 38: *majorem Germaniae partem Suevi obtinent*. So everything depends on what is meant by *Suevi*. Now along comes Jacob Grimm and informs us that *Suevi* = *Slavi*, i.e. etymologically the word means *ereie*, from *svoi'idtog*, *suijuris*, via; Russians, Poles, Bohemians say *svoboda* *libertas*, the Slovenes fluctuate between *svoboda* and *sloboda*, for the Serbs only *sloboda* applies for frankness, courage. The name *mare suevicum* for the Baltic Sea, the ancient home of the Slavs, also speaks for the identity of the *Suevi* with the Slavs and Wends, as does the name *venedicus sinus*, the Vistula Gulf.

For Tacitus, *Suevia* includes the entire eastern half of his *Germania*, and also Scandinavia, as the words at the end of Chapter 45 prove: *hic Sueviae finis*, after he has dealt with the Swedes in the previous chapter and the Aestians in Chapter 45. It is clear how the Greeks once understood these and all Germans under the Celts, and only later learned to distinguish between these two nations, so Tacitus understands these and all Slavs together with Lithuanians under Germans. To the east of them live the Sarmatians, to whom the *Fenni* belong. He leaves us in no doubt about this, indeed he expresses the

principle according to which he decides in clear words; in the last chapter, he says that he is uncertain whether he should count the Peucini, Veneti and Fenni among the Germans or Sarmatians. He decides to count the Veneti, i.e. a Slavic tribe, Wends, among the Germans, *quia et domos fingunt, et scuta gestant, et pedum usu ac pernecitate gaudent; quae omnia diversa Sarmatis sunt, in plaustro equoque viventibus*. To him, the Sarmatians are complete nomads who live on wagons and on horseback and have no permanent residences. He considers the peoples in those areas of Eastern Europe who build houses and fight mainly on foot to be Germanic. These are his clear, unambiguous words. But how could it be otherwise: Germans, Slavs and Lithuanians are still linguistically very close today, and how much closer must they have been 1800 years ago, and what did Tacitus know about the languages of those peoples? In their appearance, however, which he could have used as a guide, they were even more similar than in language, for all were Aryans with blue eyes, blonde hair, white skin, tall. It was only in later times that Germans and Slavs learned to distinguish between them.

But there was another circumstance that is important here, and explains Tacitus' error, if not making it quite unavoidable. What Tacitus calls Suevia was inhabited by peoples of three different characters: some were unmixed Germans, e.g. the Suiones in Scandinavia; others were unmixed Slavs, e.g. the Lygians; and finally, the third were Slavs ruled by Germans: the Vandalic peoples, whose name Schaffarik rightly explains as that of the Wendish.

The Lygii in the far east are the Lechen of late times, the old name of a Slav people that divided into Poles, Lutizes and Pomorians, i.e. into inhabitants of the fields, the marshes, and residents near the sea. When Grimm says on page 710, first c., "There is no doubt that such an important people, appearing among Germans and involved in German affairs, was purely German," then it would follow for exactly the same reasons that the French are also "purely German". He is no happier with the Zavpoi, whose Z speaks so clearly for their Slavic identity. But the Mogilones fare worst in Grimm, who cannot be mistaken as "hill dwellers," from the Slavic mogila, from which the place Mügeln also gets its name. To save their Germanness, Grimm does not shy away from turning them into "assassins"! p. 712. 13. 1. c. The unanimous judgment of the Mogilons would probably be that they would rather be honest Slavic hill dwellers than villainous Germans.

So when we are talking about a people of Tacitus' Suevia, we will always have to examine in detail to which of the three classes listed above it belongs. Tacitus calls the Semnones the main people of those eastern regions; I consider them to be pure Slavs for two reasons: firstly, I find no suggestion of a German element in them, and secondly, the character traits of the Semnones mentioned by Tacitus speak against their Germanity. In chapter 39, it says of the Semnones' sacred grove: *Nemo nisi vinculo ligatus ingreditur, ut minor, et potestatem numinis prae se ferens: si forte prolapsus est, attolli et insurgere haud licitum; per humum evolvuntur: eoque omnis superstitio respicit, tamquam inde initia gentis, ibi regnator omnium deus, cetera subjecta atque parentia*. All this does not sound German, neither the entering of the sacred grove by captives alone, nor the crawling on the earth when one accidentally slips, nor the final sentence about general submission and obedience to the gods. All of this is more like the Slavs.

For similar reasons, the priest of the nearby Aules in female attire, *muliebri ornatu*, does not seem German to me. Latham rightly reminds us of Adam of Bremen's description of the priests of the old Courland (*De situ Daniae* c. 223): *Divinis auguribus atque necromanticis omnes domus sunt plenae, qui etiam vestitu mo-nachico induti sunt*.

Likewise, the worship of the Herthus or Nerthus, which Tacitus describes in chapter 40, seems to me decidedly Slavic, much more suited to the more mildly-disposed Slavs than to wild, warlike Germans. How does the physical presence of the goddess on a wagon agree with what Tacitus says about the beliefs of the ancient Germans in the 9th chapter? *Ceterum, neque cohibere parietibus deos, neque in*

ullam humani oris speciem adsimulare, ex magnitudine coelestium arbitrantur. Here is an obvious contradiction that can only be resolved if one assumes that the Nerthus peoples belong to the class of Slavic tribes of Suevia.

Now one might ask how the Suevi of Caesar on the Rhine relate to the ancient eastern Suevi; are they also Slavs? I say: yes, they came from ancient eastern Suevia. From there, they pushed into Bohemia and across the Danube, driving the Celtic Boier before them. The Vindelici south of the Danube, who were of course always called Celts by the Romans, nevertheless speak too clearly through their name of a connection with the Vindili, the Wends. It can be admitted that a part of the Celts remained behind, and thus gave rise to the designation of the people as Celtic; however, it is more likely that the Romans did not want to use the term 'Aryans' to refer to the Germanic peoples in that area. This advance of the Slavs to the Rhine would explain the name lacus Venetus for Lake Constance and the encounter with Suevi on the Rhine. These Suevi may have been subjugated by the Chatti, which would explain why Tacitus does not mention them; but it is also possible that this subjugation had already taken place before Caesar's time, but that the Celts on the left bank of the Rhine continued to call the victors by the name of the old inhabitants of the country who had been defeated, just as we still call the Germans living there today Swabians, i.e. Suevi – Slavs.

Wersebe was the first, as far as I know, to put forward this view; after him, Schaffarik and Latham expressed the same view; perhaps archaeology will be able to support it by pointing out differences in the monuments they have left behind.

The Burgundians also belong to the group of Vandalic peoples. The usual derivation of the name, which Grimm also adheres to, is from Burg, whereby, however, the final syllable remains obscure. The matter becomes even more doubtful when one considers that there can be no question of castles for any Germanic tribe in the first centuries AD, and then surely not a single tribe in the northeast lowlands would have had castles. Now I find that Portham, in *Recherches sur les nations de la race finnoise*, t. 4. des *Mömoires de la société des beiles lettres hist, et artif. de Sudde*, Stockholm 1795, states that even in his time the land between Lake Peipus and the Baltic Sea was still called "Lappe-Gundar¹¹, Lappenland. So Burgund, gen. Burgundar is Burenland, just as there are Finns and Finlanders, Germans and Germanlanders. The latter is the term used by Pennsylvania German farmers to refer to a man from Germany, while they call themselves Germans. The ancient Buri were apparently a Lygian tribe, Slavs, who were subjugated by Germans, who in turn were given the name Burgundians – Burenlanders – by their new neighbors.

Let us now turn to the institutions and customs of the Germanic peoples. In our view, the Germanic peoples, like all other migrated Aryans, are warlike descendants of the ancient mother people. The peculiar thing about the Germanic migrations, what characterizes them, is that they take place in almost the same latitudes in which the mother people lived. Thus the Teutons preserved their original mildness and purity of race more than the other Aryans, for two reasons: first, they found almost the same climatic conditions as they had at home, and secondly, in those newly entered northern latitudes they encountered only a sparse population, which could not exert any significant influence on the Teutons even through intermarriage. It was only in later times and with a higher civilization that it became possible to establish a large population in countries at higher latitudes.

The great distinguishing feature between the Germanic and the Slavic peoples, and probably a direct result of the warlike migrations, was the disappearance of the clan community and the substitution of the individual family. This meant the greatest advance in the sense of freedom that a population could make. Instead of all theoretical discussions, I simply refer to the historical course, which shows such an uneven development of strength in such closely related peoples as the Slavs and the Germans. To make this argument more plausible, I will remind you of the great numerical inequality between the two

peoples, as it can be assumed for the same throughout the ancient times until almost our days. The ancient writers always mention the innumerable multitude of the Slavs, *vis innumera Vinidorum*, which was spread over such a wide area. Ancient Germany, on the other hand, is the relatively limited area between the Rhine, Danube and Oder, with its narrow northern extension across the Jutland peninsula and the Danish islands into Sweden and Norway. How many people could live in this area at the time of Tacitus? Not many. Most of the land had not yet been cultivated; it was, in the words of Tacitus's description, *universum aut silvis horrida aut paludibus foeda, informis terris, aspera coelo, tristis cultu aspectuque*, a land covered with forests and swamps, with a harsh sky, uncultivated, offering a sad sight. There were no fruit trees there; horses and cattle were small and unsightly, their only possessions. Of the neighbors of the Germans, the Aestians, Tacitus says: "*Frumenta ceterosque fructus patentius, quam pro solita inertia Germanorum laborant*," they grow grain and other crops with more diligence than the Germans do with their usual laziness. Caesar fully agrees with this characterization: "*Germani agriculturae non student*" (The Germans are not eager to work in agriculture). Both Roman writers agree that the Germans mainly subsisted on milk, cheese, and the meat of tame and wild animals. Today, we know of enough peoples who are still at this stage of economic development, such as the Kyrgyz. In western North America, too, emigrants from the agricultural districts first turn to cattle breeding, neglecting the agriculture that is quite familiar to them from their old homeland, until the increase in population later forces them to return to the latter. From all this we know that extensive cattle breeding is always and necessarily associated with a small population.

But can we not determine the number of Germans at the beginning of their history? It is now possible to do so, thanks to a figure given by Vellejus Paterculus. In his book 109, Vellejus gives the number of Marbod's army as 74,000 men. From a passage by Tacitus, we know that the two rivals Marbod and Armin divided in Germania, *vis nationum in aequo*. Now, I assume that Marbod's army included a number of Slavs, but the northeastern Germans were not represented in the armies of the two rivals, Scandinavians and their emigrants on the southern side of the Baltic Sea. If we now assume that the Slavs were represented in Marbod's army, we get an army of 148,000 men for all of Germania. How large must a people be in order to furnish such an army? To answer this question, let us turn to the census of the United States, which possesses vast territories and an Aryan population, and thus has two conditions in common with ancient Germany. The census of 1870 informs us that just one-fourth of the population are males over 21 years of age. I am speaking here only of the free Teutons, the full-blooded Teutons, who were all soldiers; with such a population, in fact, a fourth of them will be able to go into the field, because the old and the sick among them will be represented by the able-bodied under 21 years of age. So it would only take a population of around 600,000 free Teutons to provide an army of around 150,000 men. This is the minimum number. But since Marbod's army was not an army of the people, but a recruited and recruited one, we will estimate the free population at double that number, or 1,200,000. There is no need to assume more; nothing is known about the number of the unfree. According to Tacitus, the free old men, those unfit for war, and women work in the fields; so if we assume 1,000,000 unfree, i.e. almost as many as free, it seems more than enough. The result would then be a total population of 2,200,000 people.

Far from diminishing the glory of the Germanic peoples, it must considerably increase it that a small number could accomplish so much. The secret of their strength must be sought in the mental abilities, strength of will and firmness of character of the Germanic peoples; and that is indeed where we find it. Never has a people been given such a magnificent testimonial when they entered world history as the Germans were by Tacitus, and the late descendants may rightly delight in the "golden booklet" of Germania.

Caesar and Tacitus tell us so much about the Germans that it is possible to gain an insight into their way

of life. First of all, there is no city life: *Nullas Germanorum populis urbes habitari, satis notum est*, (Germ. XVI); we see exclusively rural inhabitants. These live in individual farmsteads, *colunt discreti ac diversi, ut fons, ut campus, ut nemus placuit*, wherever a spring, field or forest invites them, just as the Old Saxons in Westphalia and the Anglo-Saxons in all parts of the world still do today. Livestock breeding is the main occupation, agriculture is of little importance. The main work is done by the unfree, *servi*, prisoners of war and their descendants, who make up almost half of the population. Among the poorer free people, who have few or no slaves, and that was probably the majority, everyone has to lend a hand, women, old men, children and cripples.

Of the free men, it says in Caesar IV. 21: "*Vita omnis in venationibus atque in studiis rei militaris consistit*," they go hunting and deal with military affairs, which are still the main occupations of the greater part of the German nobility today. Tacitus particularly praises the Chatti for their military prowess: "*Alios ad proelium ire videtas, Chattos ad bellum*." Who does not think of the experiences of the last few years, in which the same thing happened with the German army? From these two passages we recognize the innermost nature of the Germanic peoples: they are a thoroughly warlike people, war is their highest, everlasting occupation. Recently discovered magnificent fortifications on the March, probably originating from the Quades, make the word of Tacitus come true (Germ. XXXVII): "*Veteris famae late vestigia manent, utraque ripa castra, ac spatia quorum ambitu nunc quoque metiaris molem manusque gentis, et tarn magni exercitus fidem*."

A circumstance that Caesar and Tacitus duly mention and appreciate is of great importance for the whole nature of the Germanic peoples, their physical and moral characteristics. The former relates that it is considered shameful for a young man to have sexual intercourse before the age of twenty; the latter, in his laconic manner, says: "*Sera juvenum Venus*." Those who want to grasp the full significance of the infinite advantage of this physical, moral, intellectual full development can best do so by studying Floss' excellent work on the marriage age of women among different peoples (*Mittheilungen der Gesellschaft für Erdkunde in Leipzig*, for 1872) and being convinced of the mischief that the opposite practice of almost all other peoples has in its wake. These peoples, in their greedy lust, do not observe the simplest, most well-known laws of animal husbandry; they abuse children; Roman law, for example, prohibits keeping concubines under the age of 12. Manu's code of laws sets the marriageable age at eight years; this is a possible age for the Negroes and mulattos of India; for unmixed Aryans, such a regulation makes no sense.

The life of the Germanic peoples is chaste. Adultery is rare and is severely punished in the case of women. Monogamy is the general rule; only among princes is there still "*non libidine, sed ob nobilitatem*" for political reasons, polygamy. According to Roth (*Journal of American Oriental Society* T. III.), the Vedas show exactly the same state of affairs among the Aryans of India. The bridal couple give each other harnessed steeds and weapons instead of shiny jewelry: *hoc maximum vinculum, haec arcana sacra, hos conjugales deos arbitrantur. Sera juvenum Venus; eoque inexhausta pubertas: nec virgines festinantur; eadem juvena, similis proceritas: pares validaeque miscuntur: ac robora parentum libri re ferunt*.

What a glorious picture of a simple, chaste and brave people! No wonder that the conquerors of the world were begotten in these marriages!

The appearance of the Germanic woman already showed her character, which was so different from that of other women; as the skeletons of the Germanic in-line graves show us, she was tall and strongly built, *laborum periculorumque socia*, quite the opposite of the women of those peoples in whom women play a subordinate role. Gerhard Rohlfs makes the following comment on this: Th. Pöiche. *Die Arier*. 14

(Petermann's *Ergänzungshefte* No. 34. p. 45.): "Most strikingly we see this with the Arabs, among

whom the woman has sunk to the level of a mere concubine, and where she rarely reaches a height of 4 feet." Similarly, Henry Elliot observed in Alaska that while the male fur seals, the most excellent polygamouss, weigh an average of 500 pounds, the average weight of the female is only 80 pounds. When Roman civilization had grown old and decayed, the young golden eagles of the north came and, after centuries of struggle, seized power. Their hordes poured over all the provinces of Western Rome, as far as the distant lands of the Picts and Scots. But as so often happens, the political masters became the docile disciples of their subordinates, and the Roman Empire continued in the Roman Church. For a thousand years the Germanic peoples tolerated the new rule, but then they followed the most inner instincts of their nature: the great schism of the church took place in the first half of the 6th century, which can rightly be called a schism of the nations.

The Celts had joined the Christian church with an unparalleled devotion, and in return the church had adopted much of their nature. We have seen in an earlier chapter what an extensive religious system the Druids had established. It is no exaggeration to claim that the church schism of the 16th century was based on the old antagonism between Celts and Germans, that Catholicism is essentially the Celtic conception of Christianity and Protestantism the Germanic one. I call upon an unimpeachable witness to substantiate this view. Caesar tells us the following about the religion of the two peoples. The Celts had a Pope: his autem Omnibus Druidibus praestitit unus, qui summam inter eos habet auctoritatem (Bell. Gall. VI. 13). The priests are judges in private and public matters; if anyone does not comply with their decrees, he falls under the interdict, which is classically described in the same chapter by Caesar: "Si qui aut privatus aut publicus eorum "decreto non stetit, sacrificiis interdicunt. This punishment is most severe among them. Those who are thus interdicted are reckoned among the impious and criminal; they depart two by two, their conversation fled, lest they receive some inconvenience from the contagion; the petitioners are not twice satisfied, nor is honor communicated to any one." Doesn't one feel as if one has been transported back to the darkest Middle Ages when reading this? The Roman Church apparently simply copied and continued what the Druids had established. Schools lied for their profession, and some spent twenty years preparing for them. This sufficiently justifies Caesar's final judgment on the Celts: "Natio est omnis Gallo-rum admodum dedita religionibus."

Now, not a trace of any of this among the Germans. Caesar says (Bell. Gall. VI. 21): "Germani multum ab hac consuetudine (Gallorum) differunt: nam neque Druides habent, 'qui rebus divinis praesint, neque sacrificiis student." The priests are present, but they do not play a prominent role. One can say: among the Celts, the priests are at the top, while among the Germans, the warriors are at the top. The political meetings are opened by a priest, and likewise, a priest observes the public affairs related to the Auspices, while the private affairs are taken care of by the head of the family.

One will now admit what I claim: the Reformation is the restoration of the old relationship between warrior and priest among the Germanic peoples; the warriors, with the princes at the top, again receive the first place in public life, which had been contested by the priests in so many ways, and their power is reduced to the extent that corresponds to the Germanic nature.

In the foregoing pages, I have presented the skull of the Reichen-

14* graves as the standard Germanic skull, and in many places I have asserted that all ancient Germans were blonde and blue-eyed. But what about the modern Germans? These are, as can be seen, for the most part very different from the ancient ones. I believe that from many observations I have found that only 70 percent of them have blue eyes and more or less blond hair. The censuses conducted in schools in Germany, as far as I know, almost match the percentage I have assumed. In a journal, I find the following interesting comments from an intelligent Scot on the color of today's Scots: "It is generally believed that the Scots are a very fair race, most of them having light hair and blue eyes; but I am confident that, in proportion to their numbers, there are more persons in Scotland who have black and

dark brown hair, and dark eyes, than in the northern United States. Indeed, I think the Scots are a darker race than the English, and far more so than the Germans.” From an ethnological point of view, it is very important to note that the old German nobility without exception still has blue eyes. If there are any exceptions, they can easily be explained by a foreign element in the family tree. This proves without doubt that brown eyes have only come in later, because the nobility is the old core of the nation, around which the other elements were gathered. Incidentally, of great Germans, Luther had very dark eyes, while Goethe, as is well known, had brown eyes. North Germans and Scandinavians are much fairer than Central and South Germans.

But if we measure the skulls of present-day Germans, we find that only the Scandinavians still show the old dolichocephalic form purely in their vast majority. In south-west Germany, it is believed that only a quarter of the current population can still be said to have dolichocephalic skulls. Instead of the mean of 71.3 that Ecker found for the old in-line skulls of south-west Germany, the mean for the current short skulls in the same area was 83.5. The old so-called barrows very often show broad skull forms, and one is compelled to assume that the descendants of the barrow people have, in the course of time, triumphed over the descendants of the row-grave people. Dr. Holder claims that he can trace the process of transformation of the long skulls into short skulls over the centuries, and his claim is based on numerous observations in his home state of Württemberg. Virchow found that the Frisian skulls are on average mesophalic, but much lower than other Germanic skulls. Since the ancient Frisians lived at the mouth of the Rhine, and this skull shape is also found today on the small Dutch islands, I am very inclined to draw on Caesar's note (B . G. IV. 10), according to which that area is largely inhabited by *feris barbarisque nationibus, ex quibus sunt, qui piscibus atque ovis avium vivere existimantur*. Here Caesar makes a very definite distinction between the more civilized Germans and those wild tribes that subsisted on fish and bird eggs. One thinks of a lowly people like the present-day Quans, and is inclined to see in them the anarian aborigines of those areas. Incidentally, I would like to mention here that the Frisians are by no means the only German tribe still living in their oldest known settlements, as Virchow in Jena claimed, because the Hessians also still hold the land in which we first see the Chatten, their ancestors. Professor Kollmann, who gave us such an excellent description of the dolichocephalic Bavarians, is now to describe their rather short-headed descendants (1. c.): “The situation is quite different with regard to the skullcap of the short-head, the brachycephalic. The skull does not expand towards the back, as it does in long-heads, but upwards; the crown is arched and falls away steeply, so that the back of the head appears to be cut off, and in the living animal it merges in a straight line into the surface of the neck; the parietal tubercles are strongly developed, the temporal surfaces are not flat but arched. The forehead is high, the superciliary arches not very prominent, the nose with a high bridge, the face broader than in the preceding type.”

Probably the ancient Germanic peoples have been most faithfully preserved in today's Icelanders, both physically and mentally, because of their geographical distance and because of the climate – ancient Germanic peoples preserved in ice! In them, one can still easily recognize the virtues of the ancients, as well as their faults and limitations.

After we have accompanied the Aryans on their migrations in the Old World in this book, and before they prepare for even further journeys in the New, we want to try to answer one more pressing question. What distinguished the Aryans, what set them apart from all other peoples, and enabled them to play the role we see them playing? We have shown that the skull of the Aryans was the oldest form; it did not reveal any significant development of mental abilities, rather the opposite. The climate of the Baltic Sea is rough and not very suitable for promoting higher civilization and developing the mental powers that a world-conquering race needs. So what was it that distinguished this race from others and made them its masters? We cannot see any demigods in the most ancient Aryans, and must therefore

look around for a natural explanation of the wonderful successes that have occupied us here.

I would like to recall here, *si parva licet componere magnis*, a parallel case in North Africa, which Gerhard Rohlfs discusses (Petermann's *Ergänzungshefte* Nr. 34) - "Of all the were the Fullan; however, with good talents and an iron will, they quickly adopted everything from the peoples subjected to them, and sometimes they perfected the arts that had now become known to them. But where they remained with their original occupation of cattle breeding, the Fellata are still today what they were years ago, and even in this primitive occupation they are far behind other peoples.

Great original Lack of education, iron will, contact with foreign educational elements here and there; we therefore necessarily also conclude the presence of good qualities in the Arians, which Rohlfs emphasizes in the Fullan. But the Arians develop so slowly by their very nature that in the first period of their history that is accessible to us, we do not see these good qualities emerging to any great extent.

Digitized by Google

Third book.

The later Aryans, to the present day.

Chapter XX.

The opening of the ocean.

Higher human culture was first tied to the valleys of mighty rivers, which offered fertile land and easy transportation. We therefore see powerful cultural states in the valleys of the Hoangho, Jantsekiang, Indus, Ganges, Euphrates and Tigris, and the Nile. As this last river flows into the Mediterranean, so the naturally narrow potamic culture expands into a Mediterranean one in Greece and Rome. This is followed by another Mediterranean culture, that of the Baltic and North Seas. At the end of the fifteenth century, the ocean was sailed for the first time. A series of fallacious arguments lured Columbus to "reach the East by way of the West." Columbus is known to have died believing that he had reached Asia and had been there. But once, when he lay feverish by the river Belen, he had a vision that revealed to him the innermost meaning of all his endeavors; a voice called out to him: "You have in your possession the keys to unlock the chains of the ocean!" With Columbus' voyage, the many-thousand-year spell under which the ocean lay was broken. A few years later, Africa was circumnavigated and India was reached by sea; soon Magellan also sailed around the tip of South America into the great ocean, and the companion who returned more happily acquired the proud motto for his coat of arms: *primus circumdedisti nie*. Since the surface of the earth consists of three parts water and one part land, the enormous significance of the opening of the ocean is easily understood. This is the beginning of the greatest revolution that has ever been possible in human affairs, and we are still in the midst of it. Wonderfully, there is an old prophecy that foretold such a change. In his *Medea*, the Roman philosopher Seneca has the chorus say:

Venient annis

Saecula seris, quibus Oceanus Viucula rerum laxet, et ingens Pateat tellus, Thetisque novos Detegat orbes, nec sit terris ultima Thule.

In later times, centuries will come in which the ocean will loosen the bonds of things; Thetis will uncover new parts of the world, and Thule will no longer be the outermost of the lands. So the bonds of things, *vincula rerum*, are to be loosened by the ocean. If we compare human conditions today, after almost 400 years, with those of the past in science, religion, politics and economics, we will be delighted to see how powerfully the old ocean has shaken its fetters and how much it has loosened them!

Of course, the organ of oceanic shipping was also affected by this general transformation and expansion. Instead of the small, slow caravel of Columbus, we see today proud iron screw steamers of 4000 tons furrowing the ocean, to which the words of the German poet apply with full justification: "Man's greatness is yours."

A new Aryan migration is now beginning, which we have to consider.

a. The Roman colonization.

At first it was the Romans who rushed to the new lands. They had, of course, made the discoveries, although the outermost Germanic peoples, the Normans, had already penetrated to America via Iceland and Greenland around the year 900. But what had been discovered by chance and never fully appreciated had been allowed to escape again through coincidences.

Humboldt draws attention to the fact that Columbus's expedition changed course the evening before they first sighted land because they had seen a flock of parrots flying southwest. In general, one could say that the novelists had chosen the parrots as their guide birds during their colonization. They take possession of the equinoctial lands of the new world with preference, and found important colonies in equatorial Africa and Asia. It should be noted that the Portuguese, for reasons of affinity, settled the hot and humid countries closer to the equator, while the Spanish felt more at home in the hot and dry subtropical mountain and plains. For both nations, the African blood in their veins proved to be an excellent asset for these endeavors. Not all the Moors had left the Iberian Peninsula; countless numbers had bought the right to remain with baptism, whether forced or voluntary, and their descendants were eager to move to the New World. In Seville and Lisbon, there was even a black population; mixed-race people of this blood were of course particularly suited to settling in the new lands.

In addition, there was the uniformly organized Catholic clergy, which accompanied the colonists, leading them into the wilderness, converting the natives, "bringing them under the bell," as the expression went. Roman colonization is essentially Catholic.

The French have developed a significant and honorable activity in the field of colonization, without, however, achieving great results, since they turned away from it and almost entirely confined themselves to settling down at home, just when colonization began to take on large dimensions. For a long time, the German provinces of Alsace and Lorraine and the Basque parts of the country provided the few transatlantic emigrants from France. Even in Algiers, the number of Spanish and Italian immigrants almost equals that of the French. The small French colonies in the West Indies are flourishing; the largest French colony in America, Canada, was lost to the English. So far, the French character has been preserved there, and under English rule the colony is showing a physical growth that is as foreign to the French colonies as it is to the mother country. It is not generally known that the French Canadians have the highest average number of children in the civilized world: there are families there with 20-30 children from one mother; indeed, I myself know of a case where 34 children were born to one mother. And yet this French Canada is like a lonely rock in the sea, exposed to the perpetual action of a hostile surf that slowly undermines it until the waves wash it away completely. Canada is located in the zone of the North European, Germanic migration, which is also gradually taking hold in French Lower Canada. Immigration from France stopped more than 100 years ago, so that despite the enormous increase in the number of habitants mentioned above, the numerical ratio of them to the English-speaking inhabitants of Dominion Canada today is still 1:2.

At present, there is a significant amount of Italian emigration, which has many destinations, but is mainly directed towards the La Plata states and the rest of South America.

Portugal sends an average of 6,000 emigrants a year

to Brazil, thereby keeping the Portuguese nationality fresh in that large country.

Spanish emigration is low and goes mainly to the Philippines and North Africa. This is in turn won by the Romance languages of civilization: French, Spaniards, Italians, Maltese are settling there; the more African blood the settlers have in their veins, the more successful they are; the farther north they come from, the less they can count on success for themselves and for their descendants.

b. Germanic colonization.

The new Germanic migration is closer to the Poles in character. In the old Yngling saga, Chapter 5, it says: "Since Odin was foresighted and knowledgeable about magic, he knew that his descendants would live in the northern half of the world." Odin is the representative of Germanic culture, and by the northern half of the earth, of course, the high latitudes of the northern hemisphere are meant. If in the previous chapter I set up the parrots as the leading birds of the new Romance colonization, it is not difficult to discover leading birds for the new Germanic colonization: they are the ravens of Odin, which prefer to inhabit high northern latitudes, are found in Iceland, dwell in North America, and now, as Mr. Elliot reports in his book on the catching of seals, are to be introduced as an important cultural acquisition on the outermost northwestern outpost of Germanic culture, on the Prybilov Islands near the Bering Strait.

Englishmen, Scotsmen, Germans, Dutchmen and Scandinavians form the mighty, surging stream of the Germanic migration, which is predominantly Protestant. But it must be noted that there are also significant Celtic and Catholic elements in it. In the most ancient times, the Celts had taken possession of the extreme west of Europe. When the Germanic peoples pushed forward from east to west and conquered the Celtic lands, the inhabitants of the latter had no place of refuge further west. It was only the discovery of America that offered them such a refuge from "Saxon" oppression, and they made ample use of it, as the figures for Irish emigration, the "exodus," show. Thus the Celts once again became the vanguard of the westward migration, and some official figures may be given here. The number of emigrants arriving in the United States was as follows:

From 1821-30 106,507

From 1831-40 495,688

From 1841-50 1,597,502

From 1851-60 2,452,660

From 1861-70 2,180,409

From 1871-73 1,100,761

" 1821-73 7,933,527

If we now add 1,493,853 emigrants to British North America

from 1815-1873, we get 9,427,380 immigrants to North America for a period of 52 years.

The world has never seen such a massive stream of emigration and colonization, and therefore has never seen such tremendous results. I give here the official figures for the increase in population in the United States:

3,929,214

5,308,483

7,239,881

9,658,453

12,866,020

17,069,453

23,191,876

31,443,321

38,558,371

In addition, according to the 1871 census, there are 3,484,924 people in Canada, so in round figures 42 million people with an annual growth rate of 3 percent.

For this swelling population, 14,000,000 acres of public lands are transferred to private ownership each year, which is approximately 22,000 English or 1000 German square miles. This corresponds to an annual advance of the settlements by 14 1/5 English or 3 German miles, with a front of 22 degrees of

latitude, namely from 30° to 52° north latitude. The main body of this army has now arrived in the center of the continent, in central Texas, Arkansas, Kansas, Nebraska, Dakota, Manitoba, while the vanguard, *levissimus quisque et inopia audax*, is already swarming to the shores of the Pacific Ocean and settling there. We even see an example of a retrograde Aryan migration there: the migratory urge has become so strong in these pioneers over the millennia that, 'having arrived at the coast and for the time being without the means and drive to cross the western ocean, they turn back to the east and thus establish a connection with the main army of the advancing forces.

Soon enough Odin's ravens had betrayed to the Teutons that there were also lands on the other side of the equator, near the South Pole. The Teutons are now hard at work settling them. Australia and New Zealand have a rapidly increasing population of 2 million; the occupation of New Guinea is already being seriously considered, and the countless islands around them are gravitating towards the new center of power.

In South Africa, we see a mighty empire arise with the Dutch Boers as its pioneers.

It is less well known that the southern end of America is also currently receiving a Germanic population. Patagonia and Tierra del Fuego belong to Romance-speaking nations; however, since the native population is unsuited to settling in those polar regions, the governments concerned are turning to the Th. POache. The Aryans. 15 the governments concerned are calling upon North European settlers for them. Thus, in Chile we have the German colony of Valdivia, and on the eastern side the Argentine government has founded a whole number of English and Italian colonies. The Falkland Islands, with their inhospitable climate, are now flourishing after the successful acclimatization of sheep, and it can be predicted that this is the turning point for those countries. The production of coarse long wool can be carried out there at a great profit, and this ensures their rapid colonization.

c. Slavic colonization.

Europe is divided into three ethnographic groups: in the east live the Greek-Catholic Slavs, in the southwest the Roman-Catholic Romans, in the northwest the Protestant Germans. When the Romance and Germanic peoples, attracted by the treasures of the new world, boarded ships and crossed the ocean, the Slavic East was also seized by restlessness and a desire for new treasures. Ships and the sea are out of the question for the Slavs: so they followed the Romanians like the parrots and the Germans like the ravens, the sables as their leading animals, and in this way they came to Siberia in the second half of the 16th century, and soon also to the shores of the Great Ocean.

The sable trappers were followed by miners and finally by farmers, forming the core of a strong people; those of other races that are vigorous join them, the rest perish. Radloff's observation (Köln. Ztg. Jan. 1872) is interesting, that in Siberia, too, the blonde hair of the Aryans prevails over the black hair of the Mongols in the mixture, while the broad faces and heads of the latter displace the oval ones of the Russians. At one of the most magnificent locations on our planet, the outermost eastern outpost of the Slavs is located – a village of Russian farmers at the mouth of the Kamchatka River, flanked by two mighty volcanoes. Already Kittlitz saw 50 years ago blonde Cossack girls making hay in Kamchatka, and Freiherr v. Sterneck saw in a Samoyed tent “a curly-haired, red-cheeked child” (Petermann's Mittheilungen No. 4. 1874.) p. 140. 1. c. it says: “The Russian villages are found filled with children, less so those inhabited by Syrjänen,” while according to the same observer p. 134. 1. c. the Samo-Yedic natives “have significantly dwindled in number.”

As in the previous chapter, figures on the Germanic westward migration were given, I will also give here the little that could be found in figures about the Slavic eastward migration. I see from a 1875 issue of the London Times that the number of exiles to Siberia, including the family members who voluntarily accompanied them, was around 20,000 for the year 1874. Furthermore, in issue no. 50 of 1874, Ausland reports that Veneikov, in his book “The Russian-Asian Borderlands”, states that the

population found by the Russians in the Amur region amounted to 12,600. According to the same source, however, there were 18,519 Cossacks and 25,870 farmers there in 1869, all but 3,900 of whom had come voluntarily. The total number of Russian settlements on the Amur and Ussuri at that time was about 178.

It can be seen from these figures that the extent of the Aryan eastward migration cannot even begin to match the extent of the Aryan westward migration. This is also due to the fact that the Russian government directs the majority of emigrants south. There are already 2 million Russians living in the Caucasus; at its higher elevations, the Caucasus offers excellently suited areas for Russian emigrants, while they perish in the humid, hot lowlands.

At the moment, the Russian government is directing a 15* numerous emigration "to the newly conquered Central Asian -Cfianaten.

Russian colonization and assimilation naturally means an equal expansion of the Greek Catholic Church, since ethnicity and nationality coincide there.

In general, it can be said about European migration that Germans have been least inclined since ancient times, and still are, to enter into legitimate relationships with non-Aryans, while the Celts and Slavs show less aversion to such relationships.

The Russians had crossed the Bering Strait in pursuit of fur-bearing animals and founded settlements in Russian America. However, by the 1868 treaty, these were ceded to the United States, and Russia retreated across the Bering Strait. If you look at a map, you will see that Russia, from Norway to the Bering Strait, owns almost half of all the land around the North Pole; the other half belongs to the Germans. The Bering Strait has gained such great importance in political and ethnographic terms that it should be expressed by laying the eastern meridian through it. At this point, allow me a few words about the much-discussed question. It seems to me that the same *res judicata* is involved. Where the day of the civilized world begins is, of course, the eastern meridian. But this happens on the east coast of Asia. When the English and, after them, the ships of other civilized nations change their date 180° from Greenwich, they are using a derived, secondary line without intrinsic value, a surrogate for the significant midnight line of the civilized world that runs through the Bering Strait. To give this line its full significance, one would then have to count 360 degrees westward back to it.

Chapter XX

The cultural zones.

In the previous chapters, I have shown how streams of Romance, Germanic, and Slavic settlers have poured over the earth and taken possession of it since it was completely opened. Of course, the nationality of the new settlers is of great importance, but there are other elements that come into play when forming new communities. The physical characteristics, soil and climate, are the foundation, while plants, animals and people are the historical fabric. Since time immemorial, long before there were people, plants and animals have spread across those parts of the earth that suit their organization. Now man has taken this matter into his own hands in order to accelerate for his own purposes what would otherwise happen only slowly and exposed to all kinds of coincidences: he tries to acclimatize useful plants and animals everywhere, and above all to acclimatize himself.

Plant and animal geography teaches us about certain limited zones for all organisms in which they thrive, but outside of which they perish. Where a plant or animal thrives best, there, according to Schouw's apt expression, is its paradise climate, but the zone of its survival is, of course, broader. So there is also a paradise climate for the Aryans: it is the cool temperate zone in which their original homeland lies, and in which they have already penetrated west and east to the shores of the Great Ocean. Grass and grain, fruit, cows, horses, sheep, pigs thrive in this zone, and with them and through them the Aryans. From this zone, as a base, they conquer the world. I once found the following rhyme

on a loose

leaf, which seemed truly Sibylline to me:

Nature gave to the dweller with the pine Dominion over palm and vine.

One could translate it as: High above palm and vine, AVer dwells with the green pines.

In this zone of pines and oaks, of grass and grain, of fruit, cattle and horses, a “Zodiacus of the greatest empires” surrounds the earth: the constellations Leo, Aquila imperialis, Ursa major, Aquila haliaetos shine there in ever brighter splendor.

The Aryans are not afraid to go poleward from here, into a zone where only a little grain can be grown, or none at all, and where grass and hay form the economic basis of existence; instead of fruit, there are only berries of all kinds. In North America, these northern regions are sought out by immigrants, e.g. Manitoba. In Siberia, the Yakuts, with their culture that should not be underestimated, belong to this zone, and the Russians are pushing in on them. Leopold v. Buch says in his journey through Norway and Lapland that the Quänen, i.e. Finns, have introduced agriculture around Alten in Finnmarken since the beginning of the 18th century, and the constant migration of Quänen makes the Lapps fear that they will eventually occupy all their land.

Further north, the grass is replaced by reindeer moss, cows and horses by reindeer. One should consider the people there safe from the covetous incursions of the Aryans; this is not the case, however, as Freiherr v. Sterneck, among others, can tell us (Petermann's Mittheilungen Nr. 4. 1874. S. 134): “The Samoyeds, who once inhabited the whole country from the right bank of the Dvina to the Yenisei and from the Urals the Arctic Ocean, and lived there as nomads with their herds of reindeer, were gradually driven out of their homes by the ever-expanding kisses and syrjänen, so that they now live almost exclusively on the Kanin Peninsula, then towards Vaigach on the foothills of the Urals and finally on the northern Obi. Due to their passion for spirits, which was exploited by the Russians and Syrians to their own advantage, they have not only significantly decreased in number, but have also lost all their reindeer herds. The herds have passed into the possession of the two more cultured peoples, and the former owners are for the most part only their herdsmen. The Syriacs apparently owe their superiority to the Samoyeds to the strong admixture of Aryan blood, since, as discussed in an early chapter, they are Scythians driven north. However, they are less vigorous than the Russians and are therefore being absorbed by them. A nice explanation for this, at first glance surprising, advance of the Aryans to the north can be found in the same place, p. 139. v. Sterneck says there: “Nature here in the north has denied man the pleasures of warmer zones and has neglected his comfort, but it compensates him with the feeling of untamed freedom, hardens his body for the endurance of the manifold adversity and makes the frozen earth with the immense dark forests, the abundance of noble game, the numerous herds and fish-rich rivers an expensive home.

On the sea coasts, it is the enormous fish wealth of northern seas that attracts an Aryan population. The following information about the advance of the Norwegians to the north can be found in the Journal of the Berlin Geographical Society. In 1845 there were 16,500 Norwegians in Finnmark and Tromsø, but in 1865 there were 50,000, so they tripled in 20 years. The number of Lapps rose in the same period from 14,464 to 17,300, so there was only a slight increase.

The proportion of the two races was already 3:1 last year. Since that time, however, the Aryan element has increased significantly, so that the Lapps will only survive as part of a mixed race.

It was exactly the same in Sweden in the past. In the northern part of this country there are areas whose inhabitants show the type of the Lapps and their half-castes, but speak Swedish and practice agriculture. This process would still be going on vigorously today if the government had not forbidden the Swedes to emigrate to Finnmark; of course such a ban cannot be maintained for all time.

In Russian Lapland, Middendorf observed numerous half-castes of Russians and Lapps as early as 40

years ago.

To characterize the meagerness of the vegetation in that zone, I will mention that a grazed area needs 10–30 years to produce enough moss again for the reindeer herds. The main thing, though, is the animal life, which is rich enough to entice people even further towards the pole. There is not even enough reindeer moss to feed domestic herds of these animals; man has only the dog as a draft animal, which he feeds with fish. And even here the Aryans have penetrated and made themselves masters, as Siberia, Greenland, Labrador, the Hudson's Bay people prove. According to a French missionary, 10,000 Indians and 1,000 whites and half-castes live on the Mackenzie River. Rink's statement in his excellent book about Greenland is interesting: the half-castes of Danes and Eskimos look like southern Europeans: similar mixing elements produce similar results.

I have tried to characterize four cultural zones here: the normal zone of the Aryans and three others towards the pole. The further the Aryans move away from their zone, the smaller their number will be, and the more prevalent the dark element will be in the population. Only the Aryan language prevails everywhere, formulating intellectual life and displacing all non-Aryan languages, all of which are currently on the verge of extinction.

If we now turn from the Aryan zone to the equator, we first come to a zone in which, among fruit, the pear outstrips the apple in importance, and wine is added, as are the edible chestnut. The mule is used as a draft animal with preference. This is followed by the orange zone, where the donkey is the main beast of burden, i.e. Syria and the maritime edge of northeast Africa. Then come the desert countries with their dates and camels; finally, the tropics with bananas and elephants as characteristic products and pack animals. I will not omit to mention the house sparrow here, which as a faithful companion of the arable Aryans moves with them around the earth and on its western route has now advanced to Nebraska, while it also hurries in Siberia to the Sea of Tranquility. The magpie, the companion of the Arctic fishermen and the reindeer nomads, has long been circumpolar in the northern hemisphere.

Just as cold, snow and ice towards the pole hinder the progress of the Aryans, so towards the equator heat and humidity, more dangerous and powerful opponents than those mentioned above, do the same. I have mentioned earlier how it is a favorite image of classical writers, with regard to the Aryans coming down from the Alps, to compare them to snowflakes that the southern sun melts away: "The sun no longer tolerates whiteness." In the Zendavesta it says: The north is the land of abundance, the south the land of death. Pure, unmixed Aryans could therefore never have penetrated to the southern part of India in large numbers and survived in their descendants; but their mixed-race descendants could and can. The Aryans are so fertile, so full of strength and life, that there is always a surplus of national strength, which seeks external outlets. The beautiful south was always enticing for them, and hence the eternal, innumerable "advances" southward. Even though most of these expeditions ended in disaster, some Aryans always remained in the far south, especially in the mountainous regions, which naturally alter the zones of similar plants and animals.

In more recent times, the English and the Dutch have introduced a system of rapidly changing officials and soldiers in their tropical possessions, which allows the North to exert a significant favorable influence in those countries without too great a sacrifice of human life.

Their native northern hemisphere is, of course, not enough for the Aryans: they want to have the whole world. That is why they established a new base in the temperate zones of the southern hemisphere, from which they are advancing towards the South Pole and the equator. The line of this base is marked by Argentina, Chile, southern Australia, New Zealand and South Africa. In Africa, there is nothing to occupy towards the pole, and in Australia only a few barren islands; but, as I mentioned earlier, South America offers desirable lands between the current settlements and the pole.

Modern traffic, steam and electricity, quickly bring about a convergence of plants, animals, and people

in the same climatic zone; it is hardly possible for distinctive life to survive anywhere in the same zone. But the individual zones, in their natural diversity, present an insurmountable barrier to uniformity of life on the whole earth. Instead of blurring, the lines of demarcation are becoming ever sharper, more marked and clearer. For example, a process of differentiation between Germanic and Romance peoples has been taking place for centuries and is still ongoing in the vicinity of the Alps. No matter what a patriot may think about this, the ethnographer must admit that the tendency there is to make the ridge of the Alps the borderline of the races. Once German settlements reached as far as the gates of Verona; today one German locality after another is being lost to the French there. The Balkans and the Caucasus show us very similar phenomena: they are demarcation points on a line that will one day extend across the northern hemisphere. The strict mathematical parallelism of the zones is, of course, out of the question, since the mountain ranges intervene here, disrupting and confusing, which even produce polar climates below the equator.

The ethnographic spectrum of humanity would thus be roughly as follows: in the middle, between the equator and the North Pole, but closer to the latter, a broad band of light-skinned, blonde peoples around the world; from there to the North Pole and equator, bands of increasingly darker peoples. The same phenomenon is repeated in the southern hemisphere, as a kind of reflection of the first, like a secondary rainbow.

The linguistic spectrum of mankind presents a different picture. Here there is an obvious tendency towards the poles to have Aryan primitive languages, Germanic and Slavic; on both sides of the equator Romance languages, and indeed Portuguese close to the equator.

I therefore intend to devote much more space in the future to the spread of the Aryan language than to the spread of the physical type of the Aryans. But I do this for the simple reason that I believe I have recognized and proved as a law throughout history that the Aryan language always spread much further and more thoroughly than the physical type of the Aryans. For the latter there are restrictive laws in Nature, but not for the former; it can, in modifications, resound everywhere on earth, from the poles to the equator, and apparently it will.

At the end of this chapter, there is an approximate calculation of the number of people with a predominantly Aryan type and those who speak Aryan for the present. If we assume that 7/10 of the Celtogermanic and Slavic populations are of predominantly Aryan type, but that 3/10 of the Romance populations are, then we get 200 million people with a predominantly Aryan type, at least in terms of color, while the other 1200 million belong to the dark type. What these 200 million of dark blood have in them is balanced by the Aryan blood in the veins of the others.

The figures look quite different when we ask how many people speak Aryan languages today and have thus been drawn into the cultural sphere of the Aryans. We can confidently estimate the number of these at 500 million. For if we assume the population of Europe to be 300 million, and that of India to be 200 million, we arrive at 500 million; provided that the non-Aryan-speaking peoples in both geographical sections are replaced by Aryan speakers in other parts of the world.

Chapter XXII.

Conclusion.

I have reached the end of my investigations, and now I will repeat what seems to emerge from them. The human tribes that originated from a single root vary in their spatial distribution over the long periods of time that have passed.

Thus, in Eastern Europe, a dolichocephalic race with the so characteristic occiput must have formed.

In the Rokitno swamps on the Pripet, in the marshy landscapes of Lithuania, semi-albinism occurs en masse among these dolichocephali and, becoming more generalized, becomes a racial characteristic.

Language can only have begun after these dolichocephali were separated from the other races, for there

is nothing in common between the Aryan and the other human languages.

The broad forest belt that extends around the entire northern hemisphere at mid-latitudes is the mother country of the Aryans, who are a richly endowed forest people in contrast to the poorly endowed steppe peoples.

We can assume three stages of human development. The first is attained by all races and tribes: fire and stone weapons are their signature.

From this general mass, three peoples rise to higher culture: the Chinese, Babylonians-Assyrians, Egyptians. What is called human culture has been created by these peoples; each of them independently, as it seems. Metalworking and writing are their signature features.

Now the rough, uneducated but noble Aryans burst out of their Nordic forests, come into contact with Babylonian and Egyptian culture, both amicably and inimically, overthrow those ancient cultural empires, but absorb all higher aspects of their culture and carry culture forward, achieving higher goals in art, science and politics than their teachers.

The Aryans invented the electric light and fire, which gave thought omnipresence on earth.

They, the last to come, unfolded such power, might, and wealth of spirit that one can safely divide world history into a pre-Aryan and an Aryan period. The Nordic Aryans, by nature cool, come into world history and put an end to the old life, as the ice age of geologists ended the Tertiary period. Just as glaciers melted in the warm sun, so did the greater part of the Aryans melt away in the southern climate; but who would deny that a nobler life sprang up from the fields furrowed by the glaciers? Thus the Aryans left behind the mighty and beneficial consequences of their rule even where today we can hardly find any outward traces of them. For thousands of years they have been the active humanity, to whom all initiative in history belongs, the heirs of all previous historical periods and cultures, the creators of all future ones. Even if the iron laws of nature prevent them from becoming established everywhere on earth, in all zones, they cannot prevent the Aryan spirit from intervening everywhere in an ordering and ruling way, and the Aryan language from becoming the dominant language throughout the world, to the exclusion of all others.

The decisive importance of the Aryans in world history is, of course, also expressed geographically. The prehistoric times of mankind have the whole earth as their arena; for the second period, that of the awakening of high culture, we get as the main arena subtropical Mesopotamia and Egypt. The main peoples of the third period, the Aryan Greeks and Romans, live further north, around the Mediterranean, while the rulers of the fourth period live north of the Alps. The Aryans possess the strength and power to make the political rule of the earth gravitate towards their own zone, where the "strong roots of power" of the master race of the earth are.